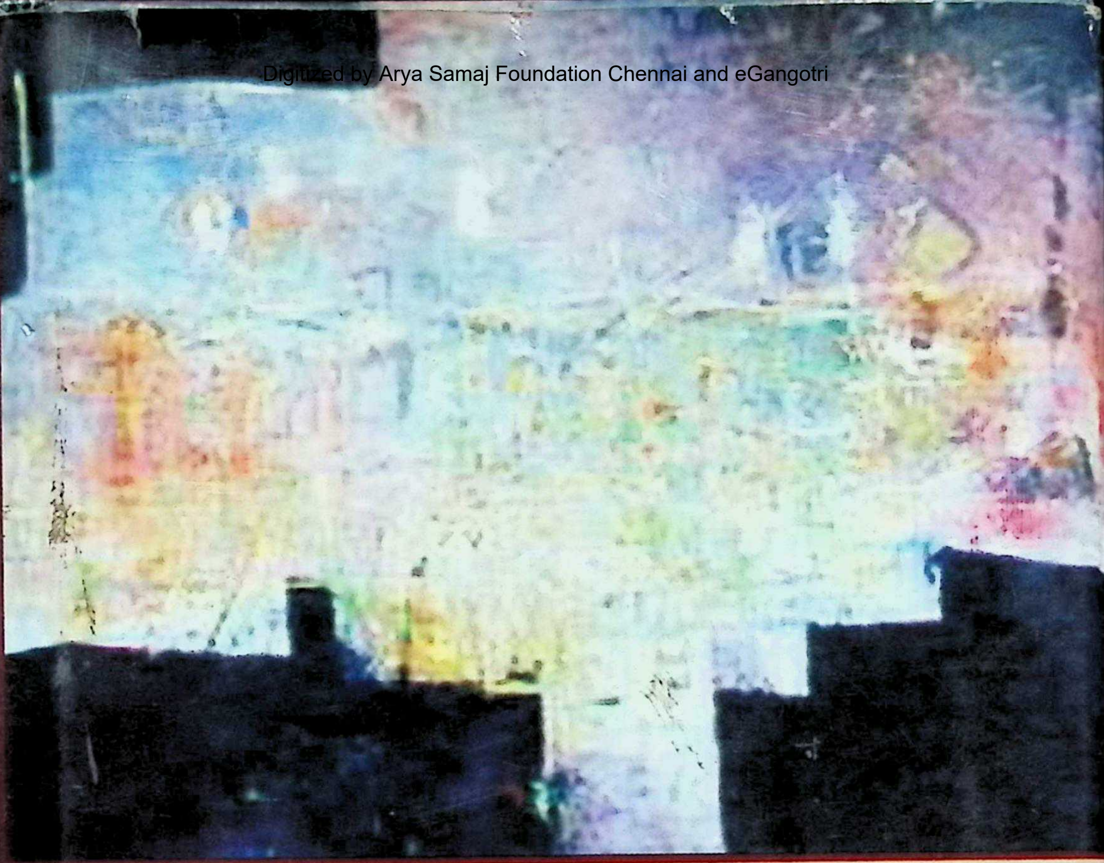
Digitized by Arya Samaj Foundation Chennai and eGangotri



Contemporary PHILOSOPHY

समकालीन दर्शन

Editor
Dr. U.S. Bist

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

a Samaj Foundation Chennai

2

Contemporary

PHILOSOPHY

R
181.4

R
181.4
BIS-C
V. 2

S

Satyam

c Domain. Gurukul Kangri Collec

1528 21

Digitized by Arya Samaj Foundation Chennai and eGangotri

ABOUT THE BOOK

As is evident from the title "Contemporary Philosophy" this book aims at understanding the contemporary philosophy of the east and west.

Infact, the Indian Philosophical Congress dicided to publish it's proceedings of the annual sessions, in two volumes. The first volume contains forty-five research papers contributed by learned scholars of the country. Similarly the second volume has forty-six papers contributed by junior & senior scholars of philosophy. Thus the aim of these volumes is two fold: ONE, to know about the contemporary philosophy and TWO, to encourage the young students of philosophy for writing good papers.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

ISBN : 978-93-81632-63-5
₹ 2500.00

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONTEMPORARY PHILOSOPHY

[illegible]

Part-II

Editor

Dr. U.S. Bist

152821

Stock Verification-2024

SATYAM PUBLISHING HOUSE

New Delhi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONTEMPORARY PHILOSOPHY

समकालीन दर्शन

Part-II

Editor

Dr. U.S. Bist

पुस्तकालय
152821
गुरुकुल कांगड़ी विश्वविद्यालय

181.4,BIS-C
152821

SATYAM PUBLISHING HOUSE

New Delhi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

R
181.4
BIS-C

ISBN : 978-93-81632-61-1 (Vol.1)
978-93-81632-62-8 (Vol.2)
978-93-81632-63-5 (Set)

Published by:
Satyam Publishing House
N-3/25, Mohan Garden, Uttam Nagar,
New Delhi-110059. Ph.25358642
E-mail : satyampub_2006@yahoo.com
Showroom :
4378/4B, 305, J.M.D. House, Murarilal Street,
Ansari Road, Daryaganj, New Delhi-11000
Mob.:09968277749

Contemporaty Philosophy

Price : 2500.00 (Set)
© Reserved
First Edition : 2013

152821

The responsibility for facts stated, opinion expressed or conclusions reached and plagiarism, if any, in this book is entirely that of the author/ editor. The publisher bears no responsibility for them whatsoever.

Printed in India
Published by R. D. Pandey for **'Satyam Publishing House'**, Laser Typesetting by Convex Publishing Solution Bureau, New Delhi and Printed at Vishal Kaushik Printer, Shahdra, Delhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्राक्कथन

भारतीय दार्शनिक महासभा (INDIAN PHILOSOPHICAL CONGRESS) के गठन का उद्देश्य भारतीय विश्वविद्यालयों एवं अन्य शिक्षण संस्थाओं में दर्शनशास्त्र का अध्ययन अध्यापन करने वाले शिक्षकों एवं छात्रों को वर्मा में कम से कम एक बार विचारों के आदान-प्रदान हेतु संगठित करना तथा दर्शनशास्त्र के विभिन्न पहलुओं के सर्वांगीण विकास हेतु मंच तैयार करना था। इस उद्देश्य का मूल्यांकन महासभा के वार्षिक अधिवेशनों में शोधार्थियों, शिक्षकों तथा अन्य दर्शन प्रेमियों द्वारा शोधपत्र वाचन तथा सार्थक शोधपत्रों के प्रकाशन की गतिविधियों द्वारा ही किया जा सकता है। इसके अभाव में प्रतिवर्ष होने वाले अधिवेशन मात्र मिलने-मिलाने की कौतुहलता तक ही सीमित रहते हैं।

इस दिशा में दर्शनशास्त्र विभाग गुरूकुल कांगड़ी विश्वविद्यालय हदिद्वार में सन् १९९५ में आयोजित महासभा के वार्षिक अधिवेशन का विशेष योगदान रहा है। विश्वविद्यालय से प्राप्त वित्तीय सहायता से 'Facet' शीर्षक के अन्तर्गत अधिवेशन में प्रस्तुत किए गए शोधपत्रों का प्रकाशन अधोहस्ताक्षरी के संयोजकत्व में सम्भव हो सका। इस दिशा में एक कदम और आगे बढ़ाते हुए भारतीय दार्शनिक अनुसंधान परिषद् 'I.C.P.R.' ने महासभा के वार्षिक अधिवेशन में प्रस्तुत शोधपत्रों का प्रकाशन 'SELECT PROCEEDINGS OF INDIAN PHILOSOPHICAL CONGRESS' शीर्षक के अन्तंगत करना प्रारम्भ कर दियां। दुर्भाग्य से उक्त प्रकाशन कतिपय कारणों से 'I.C.P.R.' द्वारा अवरूद्ध कर दिया गया।

महासभा की लुप्त प्रतिष्ठा को पुनः प्राप्त करना आवश्यक था। इसीलिए महासभा के अध्यक्ष सम्माननीय प्रो० आर०पी० श्रीवास्तव, भूतपूर्व कुलपति ने २०११ में दर्शनशास्त्र विभाग गुरूकुल कांगड़ी विश्वविद्यालय हरिद्वार के तत्वावधान में आयोजित ८४वें अधिवेशन में कार्यकारिणी के सभी वरिष्ठ सदस्यों से मंत्रणा कर उस सत्र के आयोजन सचिव तथा महासभा के महामंत्री अधोहस्ताक्षरी को शोधपत्रों के प्रकाशन का महत्वपूर्ण दायित्व सौंप दिया। वित्तीय एवं अन्य परेशानियों की परवाह न करते हुए इस प्रकाशन कार्य को स्वीकार

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कर लिया गया।

मुझे यह बताते हुए अत्यन्त हर्ष हो रहा है कि हरिद्वार एवं इलाहाबाद में सम्पन्न हुए अधिवेशनों में प्रस्तुत किए गए शोधपत्रों का प्रकाशित स्वरूप आपके सम्मुख है। पुस्तक आदि का प्रकाशन करवाने वाले आचार्यगणों को प्रकाशन सम्बन्धी कठिनाईयॉ बताना मैं आवश्यक नहीं समझता। हॉ इतनी आशा जरूर करता हूँ कि भविष्य में भी महासभा के सम्मानित पदाधिकारी प्रकाशन के अपने इस दायित्व को भलीभॉति निभाएगें।

ISBN नम्बर सहित उपरोक्त प्रकाशन दर्शनशास्त्र के सभी शोधार्थियों एवं अध्यापकों के लिए लाभकारी सिद्ध होगा ऐसी आशा है।

प्रकाशित प्रथम खण्ड में शोधपत्रों का संकलन आंग्लभाषा है जबकि द्वितीय खण्ड हिन्दी एवं आंग्ल दोनों भाषाओं में प्रस्तुत किए गए शोधपत्रों का मिला जुला रूप है। प्रस्तुत पुस्तक के प्रकाशन का प्रथम उद्‌देश्य तो स्पष्ट कर ही दिया गया है। इसका दूसरा मुख्य उद्‌देश्य दर्शनशास्त्र के अध्यापकों एवं छात्रों को सार्थक लेख लिखने के लिये प्रोत्साहित करना तथा अच्छे एवं तथ्यपूर्ण पुस्तकों के प्रकाशन पर पुरष्कृत करना भी है।

प्रस्ततु खण्ड में हिन्दी एवं अंग्रजी दोनों भाषाओं में लिखे गये लेख सम्मिलित है लेख अनुभवी आचार्यों तथा उदीयमान छात्र दोनों के है। पुस्तक के लेखों से समकालिक दर्शन के विकास की दशा एवं दिशा दोनों का अभास होगा। महत्वपूर्ण बात यह है कि यह पुस्तक विशुद्ध शास्त्रीय, समकालीन भारतीय एवं पाश्चात्य दार्शनिक लेखों से युक्त है। चूंकि प्रकाशन के लिये उपयुक्त समिति का गठन नहीं हो पाया है अतः प्रूफ रीडिंग सम्बन्धी त्रुटियॉ सम्भव है। हमारा भगीरथ प्रयास रहेगा कि अगले अंको में कम से कम अशुद्धियां हों। यह प्रकाशन सभी दर्शन प्रेमियों के लिये लाभदायक होगा ऐसा विश्वास है।

अन्त में, हम श्री आर०डी० पाण्डे जी, सत्यम् पब्लिसिंग हाऊस, नई दिल्ली का धन्यवाद करते है जिन्होने इन लेखों का प्रकाशन दो खण्डों में कर भविष्य में भी महासभा के प्रकाशन कार्यों को करने का आश्वासन दिया है।

प्रो० यू०एस०बिष्ट

महासचिव, भारतीय दार्शनिक महासभा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONTENTS

VOLUME-II

INDIAN FOREIGN POLICY AND PROFESSOR K.S. MURTY
Prof. U.S. Bisht
Professor of Philosophy, Gurukut Kangri University, Haridwar 1
THE RELEVANCE Of PHILOSOPHY IN CONTEMPORARY TIME
Dr.(Smt) Seema Srivastava
Lecturer, Govt. P.G. College Agastyamuni 3
A TALK ON THE CURRENT STATE AND RELEVANCE OF PHILOSOPHY
Dr. K.c. Pandey
Associate Professor, University of Lucknow, Lucknow 20
RELEVANCE Of PHILOSOPHY IN OUR CONTEMPORARY AGE
DR. Dina Nath Singh
Reader in philosophy, Meenat College, Meenat 23
VALUE-ORIENTED EDUCATION
Dr. Sunanda Kumari, Dhanbad, Jharkhand 28
THE IMPORTANCE OF YOGA IN THE PRESENT ERA
Shailendra Kumar, Lecturer, Department of Philosophy,
Dr. Jagannath Mishra College, 41
THE CONTRIBUTION OF MANDAN MISRA TO INDIAN PHILOSOPHY
Dr. Shailkumari,
Reader, Deptt. of Philosophy
Langat Singh College, Muzaffarpur 47
FEMALE FOETICIDE: SOCIAL CHALLENGES AND HAZARDS
Dr. Madhubala Kumari
HOD, Philosophy,
ZA Islamia College, Siwan 53
CORRECTING BLATANT MISTAKES CONCERNING FIRST ORDER ETHICS
Sony Perwin
Lecturer, Department of Philosophy,
Nirmala College, Ranchi 60
WOMEN'S EMPOWERMENT FROM THE PERSPECTIVE OF EXISTENTIALISM
Dr. Mukul Bala
Department of Philosophy, University of Lucknow 68

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Whither socialism
Dr. SuMash Shukla
Lecturer, CGDS, University of Allahabad 78
CHITANY-AS A MYSTIC AND HUMANIST
Chandreshvar Prasad Singh
Junior Research Fellow, ICPR, University of Rajasthan, Jaipur 87
GENDER EQUALITY : GANDHIAN VIEW
Kumkum Sinha
Deptt. Of Philosophy, Jagijiwan College, (MU Bodh-Gaya) 93
ENVIRONMENTAL ETHICS AND SUSTAINABLE FUTURE
Dr. Anil Kumar Singh Bhaduaria
U.P. Rajarshi Tandon Open University, Allahabad
ENVIRONMENTAL ETHICS AND SUSTAINABLE FUTURE
Dr. Anil Kumar Singh Bhaduaria
U.P. Rajarshi Tandon Open University, Allahabad 103
ENVIRONMENTAL ETHICS AND
SUSTAINABLE FUTURE
Dr. Anil Kumar Singh Bhaduaria
U.P. Rajarshi Tandon Open University, Allahabad 109
FUNCTION OF CONSCIOUSNESS (CITTA) IN BUDDISM
Anurag Kureel
Research Scholar, Department of Philosophy
Lucknow University, Lucknow 116
CONCEPT OF DEATH IN BUDDHISM
Dr. Harish Chand
J.P.U. Chapra 124
GLOBALISATION AND ENVIRONMENTAL ISSUE 'A
PHILOSOPHICAL APPROACH'
Dr. Amit Kumar Singh
Lecturer, Dept. of Philophy,
Vinoba Bhave University,Hazaribag (Jharkhand) 128
STEVENSON'S THEORY OF EMOTIVISM
Shiv Narayan
S.R.F. Lucknow University 132
PHILOSOPHICAL CONCEPtS Of THEORY AND PRACTICE
Ranjn knmari
Lecturer Deptt. of Philosophy
Nirmala College, Ranchi .Jllarkhand 140

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GLIMPSES OF SUBALTERN MORALITY IN INDIAN CULTURE WITH SPECIAL REFERENCE
Dr. Ram Badan Mehta
Deptt. of Philosophy, DAUPG College, Siwan 147
NEED FOR PEACE EDUCATION IN SOCIETY
Dr. N.N. Mishra
PGT-History, Kendriya Vidyalaya
Upper Camp, Dehradun (Uttarakhand) 151
GOD AND FAITH
Punam Kumari
Research Scholar, V.B.U. Hazaribag 158
PLATO'S CONCEPT OF COURAGE AS A CARDINAL VIRTUE
Sunil Kumar Shukla
Research -Scholar
Department of Philosophy, University of Allahabad 167
HINDUISM AND HUMAN RIGHTS
Dr. Pawan Kumar Yadav
Department of Philosophy, University of Lucknow. 170
THE CONCEPT OF UNIVERSAL BROTHERHOOD MAHATMA GANDHI
Dinesh Kumar Vishwakarma
Research Scholar
Allahabad University, Allahabad 184
GANDHI ON DEMOCRACY
Sudhanshu Shekhar
JRF(JCPR) 192
GANDHI'S VIEWS ON AIMS OF TRUE EDUCATION
Renu Chaudhry
Research scholar, Lucknow University, Lucknow 197
ASHTANG YOGA VERSUS HATH YOGA
Chandra Pal Singh
Research Scholar, Deptt. of Philosophy
Lucknow University, Lucknow 211
योग दर्शन के अनुसार ईश्वर की अवधारणा
डा. बबीता शर्मा
प्रवक्ता, दर्शन विभाग,कन्या गुरूकुल महाविद्यालय, हरिद्वार 214
धर्म प्रथम पुरुषार्थ के रूप में
सुधीर कुमार सिंह
शोध छात्रा, दर्शनशास्त्र विभाग , लखनऊ विश्वविधालय, लखनऊ। 218
गाँधी और अहिंसा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अनिल कुमार सिंह
शोध छात्रा, दर्शनशास्त्र विभाग, लखनऊ 224
भ्रूण एंव गर्भपात
सुश्री निवेदिता
शोधछात्रा, दर्शनशास्त्र विभागए गुरूकुल कांगडी विश्वविधालय हरिद्वार 229
व्यक्तित्व भ्रूण और गर्भपात
ज्योति केसरी
शोधछात्रा, दर्शन शास्त्र विभाग, इलाहबाद विश्वविधालय, इलाहबाद 236
स्वामी विवेकानन्द के विचारों में नैतिक मूल्य
डॉ. नेत्रा रावणकर
शोधछात्रा, दर्शनशास्त्र विभाग, महाराजा शिक्षा महाविद्यालय, उज्जैन 243
वर्तमान सदी में धर्म दर्शन की प्रसंगिकता
श्रीमती मोना
शांतिकुंज, हरिद्वार, उत्तराखण्ड 249
भारतीय परम्परा में मानव एकता एवं व्यक्तिगत पहचान
करुणा शर्मा (JRF, ICPR)
शोधार्थिनी, दर्शनशास्त्र विभाग, गुरूकुल कांगड़ी विश्वविधालय, हरिद्वार 254
'नैतिकता और मानवतावाद'
डॉ. सुनन्दा कुमारी
सीनियर व्याख्याता, दर्शनशास्त्र विभाग, एस.एस.एल.एन.टी. महिला महाविद्यालय 260
वर्तमान वैश्विक प्रस्थिति तथा महिला सशक्तिकरण-एक दार्शनिक विवेचन
प्रज्ञा सिंह
दर्शनशास्त्र विभाग, इलाहाबाद विश्वविद्यालय, इलाहाबाद 270
धर्म की शाश्वतता
डा. अमित कुमार
असिस्टेंट प्रोफेसर, श्रद्धानन्द वैदिक शोध संस्थान, हरिद्वार 279
भागवत पुराण में अद्वैतवाद और भक्ति एक दार्शनिक दृष्टि
डॉ. इन्दु कुमारी
एसोशिएट प्रोफेसर, दर्शन विभाग
नारी शिक्षा निकेतन, स्नातकोत्तर महाविद्यालय, लखनऊ 289
नैतिक मूल्यों के विकास में परिवार व समाज का योगदान
डॉ. सुरेखा जैन
सहायक प्राध्यापिका, महाराजा महाविद्यालय, उज्जैन 292

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भारतीय समाज व धर्म में नैतिकता
लक्ष्मी मेहर, शा. माधव महाविद्यालय, उज्जैन 297
समाज एवं राष्ट्र निर्माण में स्वामी विवेकानन्द के नैतिक दर्शन की प्रासंगिकता
श्रीमति सरोज शुक्ल
शोधार्थी (दर्शनशास्त्र), शा. माधव कला, वाणिज्य एवं विधि
स्नातकोत्तर महाविद्यालय उज्जैन 302
अहिंसा : गांधी की दृष्टि में
कौशलेन्द्र वर्मा
शोधछात्र, इलाहाबाद विश्व विश्वविद्यालय 306
जैन-दर्शन में ज्ञान की सीमा और वैधता अनेकान्तवाद
डॉ. अल्पना अग्रवाल
दर्शन शास्त्र विभाग, एस.एस. खन्ना महिला महाविद्यालय, इलाहाबाद 313
वेदोपवर्णित नियम-योगांगविषयक-सिद्धान्त की उपनिषद्वांगय में विस्तृति
डा. नरेश कुमार
प्रोजेक्ट फैला, वेदविभाग, गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार 318

VOLUME-I

ADI RENUKACHARYA'S CONCEPTION OF DHARMAA PHILOSOPHICAL STUDY
Dr. K.V. Juktimath
Deptt. of Philosophy
Karnataka University, Dharvad. 1
PHILOSOPHY OF SLEEP AND ITS RELEVANCE
Sh. Chandramani
Pashulok, Rishikesh, Haridwar 13
HOSPITALITY IN THE HINDU SCRIPTURES
Ashok Vohra
Professor of Philosophy, Delhi University, Delhi. 18
ROLE OF SYSMBOLS IN RELIGIOUS LANGUAGE
With Special Reference to Hinduism
Dr. Jyotirmoyee Devi
Associate Professor, D.C.B. Girls College, Jorhat 28
HUME AND EARLY BUDDHISM
V.N. Sheshagiri Rao
Mysore 34
THE PHILOSOPHY WE NEED
Prof. M.A. Jalila
Professor & Chairman, Deptt. of Philosophy,
Karnatka Universiyt, Dharwad (Karnatka) 38

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MEDICAL EDUCATIONAL/PROFESSIONAL ETHICS IN ANCIENT INDIA
Dr. S.K. Joshi
Sr. Surgeon/HOD
Govt. Aurvedic College, GKU, Haridwar 46

BRIDGING THE GAP RELIGION AND SCIENCE
Dr. Kanchan Saxena
Deptt. of Philosophy, Lucknow University, Lucknow 48

PHILOSOPHY OF BUDDHA A KIND OF HUMANISM
Mrs Kamala Dutta Bora
Associate Prof & H.O.D. Philosophy
D.C.B Girls college,jorhat, Assam 53

THE BUDDHA SANGHA, ALTERNATIVE MODEL FOR SOCIETY
Neetu Singh, Research fellow I.C.P.R.,
Allahabad 59

BUDDHISM'S APPROACH TO THE "EQUALITY OF MAN AND DEMOCRACY"
Dr. Narendra Kumar
Asstt. Prof . Department of Philosophy
S.N. Sinha College, MU, Bodh-Gaya 62

WOMEN IN EARLY BUDDHISM
Dr. Mritunjala Kumari Sinha
M.U. Bodh Gaya 67

"FROM SUFFERING TO NIRVANA : BUDDHISM - A PHILOSOPHY Of UNIVERSAL SALVATION"
Prof . D.R. BHANDARI
Former Head, JNV University, 76

PHILOSOPHY OF EDUCATION
Ms. Reena Bharti
Tathagat BEd College, Dhanbad, Jharkhand. 83

NAXALISM IN INDIA
Naresh Kumar Ambastha
Deptt. of Philosophy,
S/Do Kanhu University, Dumka, Jharkhand 86

SOCIAL PHILOSOPHY OF MANUSMRITHI
Dr. Lokesh
Deptt. of AIH&E
Krnatka University, Dhawaj. 97

SPIRITUAL HUMANISM OF SWAMI VIVEKANANDA
Dr. Pooja Vyas,
School of studies in Philosophy,
Vikram University, Ujjain (MP). 101

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TRANSPERSONAL PSYCHOLOGY IN
THE YOGA SUTRAS
Dr. Suryaprabha Shashidharan
Bombay 114
WORD, WORLD AND TIME: A BRIEF SURVEY OF
BHARTRIHARI'S METAPHYSICS
Tandra Patnaik
Mumbai 125
THE SOCIAL PHILOSOPHY OF KAUTILYA
Dr. M.P.Ramesh
Assistant Prof essor
Department of Philosophy ,
Karnatak University, Dharwad. 136
GANDHI'S VIEWS : ON STATE
Prof. A.P. Dubey
H.S. Gour University, Sagar (M.P.) 141
"CONCEPT Of REVOLUTION AND DYNAMIX Of
GANDHIAN METHODOLOGY" A CONCEPTUAL ANALYSIS
Dr. Avinash Kumar Srivastava
Institute of Gandhian Thought & Peace Studies
University of Allahabad 147
DR. B.R. AMBEDKAR'S CONCEPTION OF HINDU SOCIAL
SYSTEM
Dr.J. Shandarappa
Associate Professor and Head Dept. Of Philosophy,
Maharaja's College, University of Mysore, 160
THE PHILOSOPHY OF SOCIAL JUSTICE OF NARAYANA GURU
Dr. D.B.Kariyappa
Deptt. of Philosophy, Lalbahadur College 164
SOCIETY AND ETHICS : A MODERN PERSPECTIVE
Dr.A.C.Kurahatti
Asst. Prof essor
Karnatak Arts College
Dharwad, Karnataka State 168
PHILOSOPHICAL APPROACH OF PEACE IN INDIAN
PHILOSOPHY
Dr. Ram Badan Mehta
Asst. Prof essor, Deptt. of Philosophy
S.S.J.S. Namdhari College, Garhwa 179

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NAXALISM AND CORRUPTION
CAUSES AND SOLUTIONS
Dr. Prakash Kumar
Head of the University Dept. of Philosophy.
Vinoba Bhave University, Hazaribag. 183
DR BHIMRAO AMBEDKAR: AN AMBASSADOR OF HUMANITY
Prof . N.K. Ambastha
S.K.M.U. Dumka
Prof . Rcena Bltarati
Tathadata Teacher Training College College 190
IDEALISM IN INDIAN PHILOSOPHY
Dr. Lalti Mehta
Deptt. of Philosophy
S. Sinha College, Aurangabad824101 199
ETHICS OF HUMAN CLONING AND STEM CELL RESEARCH: THEIR RELEVANCE TO OVERCOME CONTEMPORARY HUMAN SUFFERING
Prof . Y.V. Satyanarayana,
Department of Philosophy, Andhra University,
Visakhapatnam-530 003 199
FEMINIST EPISTEMOLOGY: ISSUES AND DEBATES
Sumit Saurab Srivastava
Allahabad 215
CUSTOM, RIGHT AND DUTY SOME REMARKS
Prof. U.B. Bisht
Deptt. of Philosophy, GKU, Hardwar 223
DIVERSITY AND TOLERATION
AN INVESTIGATION
Dr. Rajni Srivastava
University of Lucknow 226
EDUCATION SANS MORALATI
Dr.Amita Pandey
Associate Prof essor, Philosophy, Allahabad University 236
WITTGENSTEIN AND THE METAPHOR OF LANGUAGE GAME
Prof. Asha Maudgil
Professor of philosophy
Panjab University Chandigarh 246
POLIT (I) CITY OF TECHNOLOGY
Tariq Islam
Department of Philosophy
Aligarh Muslim University, Aligarh 253

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CATEGORY MISTAKE
Dr. Rama Ravi
Philosophy, CMP, College,
University of Allahabad 266
THE CONCEPT OF CARE: AN INTRODUCTION
Tanveer Islam
(Research Scholar)
Department of Philosophy AMU, Aligarh. 275
KANT'S CRITIQUE OF MODERNITY
Shinumol T.C.
University of Hyderabad. 284
LIZATION IN THE ETHICS Of FRANCIS HERBERT BRADLEY
Phramaha Patibhan Kanchaichat
Research Scholar, Kurukshetra University, Kurukshetra 290
PHILOSOPHICAL IMPLICATION OF PRIVACY
Ms. Nausheen Sahar
(Research Scholar)
Department of Philosophy, AMU. Aligarh 298
COMPATIBILITY IN ENVIRONMENTAL PRAGMATISM
Sri Devartha Morang
UGC-FIP, Research Scholar, HSS, IIT Guwahati, Assam 308
THE ETHICS OF COLLECTIVE HUMAN WELFARE' AND
GLOBAL TRUSTEESHIP: A GANDHIAN PERPECTIVE
Dr. Adarasupally Nataraju
Associate prof essor Dept. of Philosophy,
Assam University, Silchar, Assam. 314
EXISTENTIAL RELATION AND TRANSCENDENTAL
DISCRIMINATION: A SAMKHYA POINT OF VIEW
Dr. Rajeshwar Singh, BRA Bihar University 324
THEORY OF ERROR IN THE LIGHT OF MIMAMSAKA
Dr. Sanjay Kumar
General Fellow (ICPR), B.R.A.B.U 332

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDIAN FOREIGN POLICY AND PROFESSOR K.S. MURTY

Prof. U.S. Bisht
Professor of Philosophy
Gurukut Kangri University, Haridwar

Friends! Prof essor Murty assailed traditional belief. His critical traditional approach is unique. I do not find myself competent to evaluate his philosophy. There are more than 3 dozens writings in English, Telgu and Hindinat his credit. These writings contain his original ideas, and cover ethics, religious studies, social and political thought, culture, peace studies, philosophy of education, international relations and all the traditions such as Islamic, Chinese, and Japanese etc. as has been cited by Prof essor Vohra in his ilnvitation letter.

A part from his philosophical writings he has shown his love and affection towards the country. Many of us know that he has written a marvelous book viz. "Indian foreign policy". Infact during one of the sessions of Indian Philosophical congress in Hemwati Nandan Bahuguna Garhwal University Srinagar, Uttarakhand in 1993,Prof . Murty asked me whether I have read some of his books. I told him about his book 'Revelation and reason in Advaita Vedanta.' While talking to him I could also know that he has also written a book on "Indian foreign policy'. Luckily I got this book in our university

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

library. I tried to know his thoughts regarding our foreign policy, and found that he had a great desire to contribute to the resolution of traditional disharmonies in our civilization. Apart from many other things, he has in this book also analyzed the policy of Non-alignment in revealing detail.

Prof essor Murty Presents an informing analysis of the meaning of 'non-alignment according Nehru and since his death it has been India's dominant foreign policy. He defines and approves this policy on the basis of India's national interest. Interestingly Prof . Murty justified India's rejection of portugal's claim to Goa because their claim was initiated by invasion of Indian Territory.Thus to my mind Prof . Murty was a realist in recognizing the role of national interest in the making of foreign policy. He was of the opinion that Nehru's great principles and policies will continue to be followed. Yes, this was assured by our parliament that non-alignment would continue to be 'the fundamental basis of our approach to world problems and our relations with other countries.

What I could understand from this book is , Prof . Murty points out that in all civilizations there have been both 'realists' and 'idealists'. He has shown 'kautilya' as the realist who generalizes on the basis of past experience and 'Ashoka' as the idealist who generalizes on the basis os human needs and future potentialities.

I now wish to say a little about his 'Traditional Indian Theories of foreign Policy'. Here Prof . Murty speaks of two theories (i) the positive Kautilya theory and (ii) the moralistic Ashokan theory.

The kautilya theory: As is clear from the name of this theory ,kautilya's Arthashastra has primarily been taken into consideration . Manusmriti and some portion of Mahabharata have also given due importance, while talking of state policies within India. This theory

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prescribes that states ought to be power states,which should never be satisfied with either the territory or the power they have got.

Expansion of territory, attempts to control neighboring states and deceptive friendliness when the neighboring states are more powerful. These were laid down as the norms for inter state relations.War was considered to be an ennobling and purifying experience for the ruling caste. Hence, one thing is very important to note that prof .Murty has pointed out an important difference between the views of Manusmriti and Kautilys's arthashastra with regard to the power-states, and I quote "Munusmriti prescribes that even aggressive wars when waged with fairness and humanity towards the vanquished, the wounded,the prisoners and the non-combatants were matter of duty for the Kshatriyas' the aim not being the liquidation of the conquered dynasties. The kautilyas's arthashastra, however, held the view that war should be undertaken only as the last resort when statecraft failed to achieve this purpose, not because war was immoral, but as they were Expensive and troublesome and victory was not certain."

Prof . Murty thus opines that 'Kautilya's arthashastra advices open aggressive warfare (Prakash -Yudha) only when a state was strong and united and the enemy not so. But the smriti and the Mahabharata make it clear as many places that while a just war is moral, kautilyan tactics to win and retaịn political power is a dangerous path beset within sin.

The moralistic Ashkan Theory

There has always been a faith in the ideology ,that penance, renunciation non - injury of all beings are the means to salvation, right since pre-vedic period. The upanishads synthesized it with faith in the reality. The Jainism made 'non-injury' a cardinal virtue. The Buddha

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prescribed the violence and enemity must be conquered by compassion and love. He was decidedly against warfare. He advocated the philosophy that "The slayer gets as slayer in his turn." While comparing these two theories Prof . Murty clearly states that the Kautilya theory was meant for the inter-state-relations within India. The Ashoken theory was meant to be applied always and everywhere, and it's application can be universal.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE RELEVANCE Of PHILOSOPHY IN CONTEMPORARY TIME

Dr.(Smt) Seema Srivastava
Lecturer
Govt. P.G. College Agastyamuni

The philosophy is known as a parental, ancient, old and conventional subject, which is prevailing right from the early age. It is highly regarded in both eastern and western world because many a intellectuals from different fields have been associated with it. Although the philosophy has been contributing in various dimensions of human life right from the early age, but in course time the relevance of this subject has been questioned and in recent past the question regarding relevance of philosophy is so burning among the scholars.

So this paper is an attempt to prove the relevance of philosophy in the contemporary time of 21 st century. I have discussed over the problem in two parts -firstly the relevance of the subject philosophy as a whole and secondly since we are Indian, so the discussion over the relevance of Indian philosophy is also obvious.

I want to attract your attention from very simple thing, which is the meaning of the word philosophy, which is made of two words -PHILOS and SOPHIA, in which former is indicating towards LOVE and latter towards Knowledge. Since no knowledge is possible

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

without rationality and only rational being in the whole cosmos is the human being. So the philosophy is directly related to ourselves. But due to the diversity in human problems we can see the multidimensional approach of the subject. In brief the philosophy is directly related to the conscious and living beings like us. But the question, " what is living and what is dead in philosophy? " is a matter of controversy among the scholars. So, there is need to evaluate philosophy in the present times. In this regards, we should follow the given criterion:

1 Whether philosophy accorded or accords with the state of organized knowledge, i.e. with science in the past and at present.

2 Whether it inspired or furthered the advance of science, or retarded or obstructed it.

3 Whether it contributed and can still contribute to political, social and economic progress, and if so, in what ways, and if not how.

4 Whether and to what extent, if at all, it promoted or can promote individual freedom and development.

5 In What ways did it interact with socia-economic realities down the ages?

6. The last criterion will be to determine what contribution, if any; Indian philosophy has made or can make to the world civilization.

If honestly evaluate the philosophy according to above said criteria then we can easily find the answers to its relevance in the present era of science and technology.

Philosophy is born out of experiences and circumstances with which it is closely related. Science deals with realities of nature and life, animal or human. Those realities are integrated parts of the life of a child. These serve as raw material for the structuring

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of experiences for human beings. This interaction and experiences go to form philosophy. "During the last fifty years, the field of philosophy of science has been steady expansion of the aspects of scientific inquiry deemed to be of philosophical interest. Questions about the logical structure of theories confirmation and meaning were supplemented with problems about concept formation, the nature of scientific discovery and the roles of metaphysics and heuristics. The historical turn is philosophy of science was quickly followed by the cognitive turn and an increased interest in natural epistemology. „2 In short, realities of life as essential as thoughts. Both co-operate give rise to philosophy. A child must study both science and philosophy to know and understand truth and reality of natural and human phenomena.3 Here I would like to say that the approach of a philosophy is also concerned with both the realities of life as well as the thoughts.

A PHILOSOPHER, someone has said, is any man who has begun to think seriously. One of the characteristics of serious thinking, or philosophy, is that it does not matter very much how it begins, or what provokes it to begin. Nobody starts to think in a perfectly symmetrical situation. Some men begin thinking because they are miserable, some because they see that others are miserable. Philosophy is the natural pursuit of conscious beings, or it becomes their natural pursuit when they are unable to find reasons for what they expenence.

What can we say about philosophy? As the fruit of philosophizing, philosophy is the deposit of the serious thoughts of other men. One can know a great deal about these thoughts of others without doing any philosophizing oneself. In fact, philosophy is of ten held to be a dull ,and useless subject mainly for this reason. But this is not the philosophy that is relevant today.

The relevant philosophy is the philosophy which

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

results when a man wakes up in the morning and begins to wonder why he is going to do what he is going to do for the rest of the day. There are obvious reasons, of course, for his going out to work at his job. He has a family to feed. He has himself to feed. But why this job and not some other? Suppose he is a man who is able to think about the lives and behavior of other people. Nine times out of ten, he makes his living from what we are disposed to regard as the weaknesses and appetites of other people. He may, on that morning when he begins his questioning, say to himself that this is a terrible way to make a living.

Now he begins to reason with himself. I am no moralist, he may argue. If all these people choose to wear out their lives struggling to possess the sort of products my company has to of fer, why shouldn't the company make them and why shouldn't I sell them? It is not my business to tell people how to live. But of course, it is. The mainspring of his selling effort is exactly a process of telling people how to live. Their lives, he keeps saying, will be more gracious, more individual, more everything, if they buy his company's product.

Even the sluggish awakenings of the age are rapidly interpreted into rules for selling goods. Well, suppose he didn't have to sell goods; what would he do? What else is there for him to do? He can make the goods before they are sold, which is perhaps a more wholesome way to live. It depends upon the goods. What is finally realized is that the sense of unworthiness is not so much a specific reaction to a particular job, but a mood that is in the air. Perry Miller, in the Winter (1961-62) American Scholar, puts the general diagnosis in a few paragraphs:

... If in an age of machines and of helpful gadgets our propensity be nourished to live with less and less understanding of all that we ought to comprehend, what happens when our debilitated faculty is told that it has to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

live under the shadow of nuclear weapons that by their very nature defy the few lingering canons of rationality? Virtually all reports on the general behavior of Americans add up, so far, to a pattern of further and further regression into the womb of irresponsibility. There is everywhere documented a refusal to accept what I would hopefully term adult status. I shall construct a dialectic too simplified to suit any social scientist, but roughly it appears to run something like this. First, because there is nothing this or that particular individual can do to prevent the bombs from falling, then, if they do fall, the fault is none of his. Although they be launched by man-made missiles or dropped from man-made jets, and although man may be exterminated, he remains morally immune an innocent victim of the machine. Second, if, as several analysts assure us, the threat of mutual obliteration will itself keep the bombs from falling-as it prevented the use of poison gas in the last war-then our citizen can also claim that the fault is none of his. These may be the sheer alternatives with which we are confronted; there would seem to be no third recourse . . What, then, can we say? We may say that without recourse to romantic isolationism we are able to resist, and will resist, the paralyzing effects upon the intellect of the looming nihilism of what was formerly the scientific promise of mechanical bliss. Mr. Miller, who is prof essor of English literature at Harvard University, says all this in a matter of fact way, obviously without much fear of contradiction. Hence we say that the new tendency to question one's life, one's ends, one's job, is not the result of a specific ailment or difficulty, but the outcome of a mood. He speaks of "looming nihilism," with assurance that he will be understood. He is. And the situation he describes is not simply caused by the anticipations of nuclear horror, although we may have been hurried into the self questioning phase by these fears. Putting the trouble more precisely, Mr. Miller speaks of "the dislocation between the sensitive mind

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and the confessedly insensitive environment in which the machines have corralled us." This is undoubtedly what the "sensitive mind" feels, and so the questions arise. Why is the mind a captive of this environment? Why are human beings, endowed with the many excellences of which they have been told, increasingly impotent to live happy, fruitful lives? Why are they now so unsure about what is a happy, fruitful life? There are a lot of obvious things to be said in answer to this questionthings which form the stock-in-trade of the moralist-yet the obvious answers can never be satisfying answers. You could say that the good critics are the ones who tell us what is bad, what we have come to know is bad, such as bombing one another, wasting our lives in getting and spending, interfering with other peoples' dreams and fulfillments, and so forth. And the bad critics are the ones who tell us what is good. Why should they be bad critics? Because what they tell us has such a hollow sound. Ours is an age, in short, which is experiencing a breakdown of the idea of the good, or rather of all the familiar images of the good. The people who tell us what is good, or what is good for us, are unbelievable. They are presumptuous. They don't know what is good for us. But destructive criticism, we say-and it is true-is a barren seed. It does not move men to creative action. It lacks the power to synthesize human energies. So, with encyclopedic knowledge of evil, but practically no knowledge of good, we are reduced to the great and primitive question of philosophy-Who am 1? This question is beyond good and evil, although good and evil soon catch up with any answer that is returned.

Of course, to say that no one is able to tell us what is good is to insist upon a partial truth. There is some uncommon knowledge in the land today concerned with the goodness of certain forms of behavior, or certain attitudes of mind. This is really a new way of thinking about goodness. In the past, accounts of the good were

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

descriptions of human goals. They had to do with getting to Heaven, or having enough for all on earth, or devising a proper political system or a technology which would solve the problems of poverty and illhealth. It is these accounts in which we are now unable to believe. An honest man who is also intelligent finds it impossible to imagine himself getting to heaven without bringing along some of his private inside hell. An honest man's identity has its hellish aspects and it is hard for him to imagine himself without them.

And what, for goodness sake, would he do in heaven? The more you think about such questions, the more you tend to conclude that goodness, for human beings, is a mode of consciousness, and not an end of action. This is a solvent for all human problems, but it is almost too frightening to use, since it threatens to dissolve most if not all of the things for which we have felt life is to be lived. To borrow from Dr. Maslow, the self-actualizing person is not a person who has arrived at a particular goal. He may be a cook or a prof essor, a businessman or a railroad engineer. He has not Solved All Problems.

We still hunger for an idea of a substantial good. We want something to work for, or an image of the self that we can become. But the horrifying part of this hunger is that the substantial goods that we have worked for many years have brought us to exactly the shackled conditions in which we find ourselves today. It is somewhere around this point in subjective reflections that the intellectual pursuit of the Self gasps and gives up. And then one is almost grateful for the concrete situation which, every morning, announces that it is time to go to work. When the subjective quest begins to make you feel lost in a hall of mirrors, you are glad to fall back on the substantial reality of the external world.

But one thing must be admitted about the reassuring

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

qualities of the world of external reality, when you return to it after brooding about the nature of being. This reality is now only second degree. The grounds of disillusionment, the causes of the SUbjective quest, are still there. The world is still a horrible mess. Men are still, as Mr. Perry says, regressing "into the womb of irresponsibility." All that you have gained is some kind of bleak personal acknowledgement that you must learn to try to order the mess and fight the irresponsibility.

So, the questioning changes. What, then, is the world? There are a lot of answers to that question. Most of them are entirely technical answers which tell you what the world is made of and how many of its parts work. What they don't tell you is what the world is/or. What or whose purposes are being fulfilled by the world?

It is difficult to make a beginning at answering this question without living out in the mind the basic transitions of Western thought. It is not easy to, determine exactly what the ancient Greeks thought about the "purpose" of the world, but possibly the safest thing to say is that they believed that the world was alive, as a great animal is alive. The Neoplatonic philosophers were emanationists whom held the physical world to be a projection of an ideal world. One might not go too far wrong in suggesting that the Hegelian idea of the world as representing the form of self-realization of the universal spirit was the basic idea of antique philosophy. The Christian replacement of pagan thought on this question had little of philosophy in it, being entirely peripheral to the Christian preoccupation with God's stage-managership of them drama of Salvation. That the living world of nature might have its own inherent fulfillments seldom occurred to Christian thinkers. For them the world was rather a monument to the Deity; or, on occasion a kind of polar opposite to the divine realm, in this case regarded as the domain of unregenerated

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

matter. The world or "Nature" had no role of its own, but represented a kind of secular presence which could betray wayward human beings into sin and error. The first Christian attempts at Universal History were obvious apologetics for Christianity, and practically frivolous so far as serious philosophy or cosmology was concerned. Serious thinking in this area-except for an occasional mystic like Jacob Boehme---did not begin until the scientific revolution and the day of the Natural Philosophers. And then, after only a brief interlude of metaphysical speculation, the mechanical theory took over. Not why, but how, was the proper scientific question. The region of "why" thinking had been so clouded by theological pronouncements and assertions that a sensible man could hardly be persuaded to enter it at ad. So, after some three hundred years of investigation of how the forces of nature work, we now have a considerable body of scientific information about the world, impressive in its details as well as in its comprehensive accounts of some of the larger processes of the universe, but which is absolutely silent on the question of what all this activity may mean.

Now this is not a criticism of science. It is not the business of science to declare meanings. But what may be criticized is the fact that men of ability and promise in the sciences have allowed theprestige of their disciplines to rule out of respectable thought even the possibility of a philosophical theory of meaning for the world. For man and his life of irresponsible purpose and purposes, the world had become a great expanse of dead opacity. There was motion, boundless energy, and even the poetry and elegance of configurations of forms-but no meaning. How do you get meaning? You get it from the realization of ends. Toward what far-of f destiny does the world move? The answer was, "None!" Actually, the serious scientific thinker would not answer the question as directly as this,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

but instead would tell you about the heat-death of final entropy, and the fitful, random motion of atoms which have lost all relationship to form.

What this theory, or this absence of theory, concerning the meaning of the world has eventually produced, for the life of modem man, is the environment of a moral vacuum. Its intellectual designers, who were nihilists of meaning, did not understand that they were making the world an impossible place for man to live in. Human beings can no more do without a moral atmosphere than they can do without a physical atmosphere. The twentieth century has been a time when other airs rushed in to fill the vacuum. The world may have no ends, but the Communists find the ends of the political state all-absorbing. The good of the state is the highest good, in Communist philosophy. A similar conception of the good, unavowed, but obviously becoming the most powerful, has arisen in the West, mainly out of the apparent need to compete with the dynamics of Communist power. Truly, the enemy is within, for by this submission to the Communist philosophy of power, the West has already abandoned its historic moral philosophy, the humanist ground of liberal politics.

The heart which hungers for meaning can find no haven, no hope or promise in such a world. And in the present, when the limited systems of short-term meaning-the "Go West, Young Man" theories, the "Start a business of your own" theories, and even the "Form a Tolstoyan Community of Brotherly Love in the Wilderness" theories-can no

longer capture the energies of men of imagination, there is no escape at all from the faceless walls of unmeaning which surround modern man. So, by the bankruptcy of meaning in the external world, we are returned to wonderings about the self. The result of this

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

loss of meaning in the world around us is that we can no longer borrow from the world, from the community which supports our physical existence, the form of our personal identity. The world has no moral capital of identity to of fer us, since the only thing that we can use in our feelings of identity is a sense of meaning

Somewhere it is said that the philosopher is naked and helpless as a newborn babe. There is a great truth in this, if the idea be read with patience and delicacy. The philosopher is naked because he has worn out-or, perhaps, assimilated-all the major illusions which at once clothe and confine the common run of mankind. And the philosopher is helpless in that he has no more the resources of anger and fear to arm his indignation and to harden his heart. Ifhe is to stay alive, he has, so to say, to subsist upon the mechanisms of support devised by other men. So, appropriate to ancient Indian tradition, he is a beggar. All that he can rely upon is the longing in the hearts of other men to become philosophers. And the longing to be a philosopher is the one movement of man's being that cannot be stirred by adventitious aids. It must begin of itself. But something is contributed to the longing to be a philosopher by the great revolutions of history. There are times in the affairs of men when the very events seem to strip us of all conventional terms of meaning. It is then that the face of life seems to say, "Become a philosopher or perish!" It is not that there is any glory or badge of honor in trying to become a philosopher. No more than the survival of sanity and integrity is involved. But from the flowering of the mind's meanings found by those who struggle to become philosophers come all the enduring riches of the human race.

Now I would like to come and discuss over the second part of my paper which is related with the relevance of Indian philosophy as I have mentioned earlier. The term Indian philosophy may refer to any

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

several traditions of philosophical thought that originated in the Indian subcontinent, including Hindu philosophy, Buddhist philosophy, and Jain philosophy. India has a rich philosophical heritage right from the Vedic-Upanishadic to the Scholastic period. Commentaries over commentaries were written. Schools and sub-schools of philosophical thought were formed. Sects and sub sects took birth as per the need and demands of the time, and the amount of freedom the scholars exercised. T~i; paper is an attempt to highlights the relevance of Indian philosophy in the 21 51 century.

Indian philosophical thought reached its pinnacle during that phase when the scholars from all over the world came to India to learn, understand and take back these scholarly ideas. But, at the same time, there was a need to simplify and re-write Indian philosophy as per the demand of the circumstances, mainly socio-political. For example, Jnaneshwar wrote lnaneshwari and brought Bhagvadgita to the common man. Tulsidas wrote Ramacharitamanas to simplify Valmiki's Ramayana for simple minds. Swami Vivekananda gave the concept of Practical Vedanta for depressed, ignored and illiterate people of India during pre-independence. In addition thinking and programs of Gandhi, Nehru, Bhave, and Jayprakash Narayan can also be mentioned. These of course, are by no means agreed upon all important questions. They have no neat solution, no tidy answer to the world's problems. But there is a sense in which they alone among modern world leaders have dared to ask unsettling questions regarding the common assumptions of modern society. K. Satchidananda Murty in his book, Philosophy in India, argues that there were three different conceptions of philosophy prevailed in India at different periods. (i) Philosophy as the rational, critical and illuminating review of the contents of theology, economics and political science and also as the right

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

instrument and foundation of all action and duty, which helps one to achieve intellectual balance, (anvikiisiki), (ii) Philosophy as a system of ideas comprising epistemology, metaphysics and ethics, (darsana) and (iii) Philosophy as the intuitive network of views regarding man, his nature and destiny, nature and the Ultimate Reality or God. Philosophers in India are concerned with all the three conceptions of philosophy though philosophers choose their conceptions based on their interest. But a total understanding of Indian philosophy becomes complete only through the understanding of all three conceptions of philosophy taken together.

So we can say that Indian Philosophy has holistic approach which on one hand goes in the direction of science and technology while on the other hand it also covered the area of spirituality and metaphysics. In spite of all the efforts of modern science, the real world of things is still around us. Colours and sounds are undeniable common experiences, giving rise to the arts without which life would be so much the poorer. Life is as surprising, exhilarations, tragic and mystifying as ever. The soul refuses to quit. What we need, obviously, is not a world that confirms to modern scientific rationality, but a rationality that is more adequate to comprehend reality as it is. Science tells us how to heal and how to kill; it reduces the death rate in retail and then kills us wholesale in war. But only wisdom can coordinate all experiences quite intelligibly, critically and enlighten us when to heal and when to kill. In this age of science and technology this wisdom (whether achieved by virtues, or by spirituality or by comprehensive understanding which the realm of philosophy) is the most emergent need of the day. Indian philosophy tells us how to live not only in the material sense but also in the spiritual sense.

In India we can see, in the remote past, the deep and vast spirituality of the Vedanta and early Upanishads.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indian philosophy contributed to the heritage of world philosophy. The core of this contribution must be its deep spiritual knowledge, and more specifically, its ability to let this spirituality penetrate all aspects of life. For no other culture has such a treasure house of practical psychological and spiritual knowledge as its heritage.4 The core of Indian philosophy is, "its spiritual understanding the rigorous methods that it has developed to make self-observation reliable, powerful, and capable of covering the entire range of consciousness open to our being. Its real value will show itself when this spiritual knowledge is used not only for individual liberation, as it has done in the past, but also for a comprehensive, collective transformation of life, which is promise of the future. ,,5

Human beings are a part of this universe; hence life should be such that the whole universe grows along with the development of human being. Hence the members of the society must continuously work for the welfare of country by taking some training.

Society should be established on the basis of moral foundation should not be influenced by power and money. It is very essential to make people aware of their potentialities in all the aspects of life. Similarly, the confused Indian of the 21st century has so called education, money and status. He is also science and technology friendly. He is not like the preindependence Indian, or one during the independence struggle. Today, he may not have knowledge or wisdom as such, but he does have a lot of information. He has degree, money, status and freedom -at least political, economic and social. But he is totally confused, stressed, depressed, and bombarded by an alien culture. He is alone. He is breaking down and losing faith in the importance of institutions like marriage, family, and religion. Today he has everything but he is empty. He is in the midst of a crowd but lonely. He has learnt the means to achieve many things

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

but is confused and therefore misuses those means.

Our culture has given rise to a variety of practices that have relevance all the way from stress-reduction to self-realization. Rich in content, sophisticated in its methods and valuable in its applied aspects, Indian philosophy is pregnant not only to India but also philosophy in general. Indian philosophy would have enormous implications for health psychology, education, organizational management and human and social development. Emphases on Indian philosophy would provide a comprehensive foundation for philosophical thoughts in India and it is relevant in all aspects of human life.

REFERENCES

1 Prof . T.R.V.Murti, Prof . Shivajivan Bhattacharya and Dr. Paulos Gregories, "Working Paper for ICPR Seminar on The Evaluation of Indian Philosophy in the Context of World Philosophy", Department of Philosophy, Andhra University, Waltair, March 26 to 29, 1983, p.02.

2 K.R.Rajani (Edi.) Relevance of Philosophy in 21" Century, The Associated Publishers, Ambala Cantt., 2006, p.287.

3 Ibid, p.288.

4 Matthijs Cornelissen, Introducing Indian Psychology: the basics, Retrieved on 16-012009, p.07.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A TALK ON THE CURRENT STATE AND RELEVANCE OF PHILOSOPHY

Dr. K.c. Pandey
Associate Prof essor
University of Lucknow, Lucknow

The issues of the relevance of philosophy are in variably connected with the issues of the current state of philosophy. The question as to whether philosophy is relevant Or not has been raised in the cur rent state of philosophy as a discipline 01' learning and as a prof ess ion of teaching. As only through the critical standpoint and study of other point of views one can get the pro per perspective of the things at hand, so let me begin with following shloka of Bhartrhari:

Pragya Vivekam Labhate Bhinnairagamdharshanath
Kiyadwa Shakyamunnetum Swatakamanuvavata

Though becomes clear by a study of different systems of thought. What points can possibly be contradicted by him who learns (only) his system.' Williamson's statement, in his recently much reviewed book *The Philosophy or Philosophy*", about the nature of contemporary western philosophy. Contemporary philosophy lacks se if image. .. if philosophy misconceives what it is doing, it is likely to do it worse.. We are not supposed to be leading the unexamined life" applies more suitably. Though with a slightly different orientation. To the current state of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

R
181.4
BIS-C
Digitized by Arya Samaj Foundation Chennai and eGangotri

पुस्तकालय
152821
गुरुकुल कांगड़ी विश्वविद्यालय

philosophy teaching in India. Williamson has argued that linguistic analysis is misplaced as it has committed a mi stake of regarding a partial account of philosophy as the philosophizing . Williamson accepts that the method of philosophy is a priori. But argued that the distinction between a priori and a posteriori knowledge is an obstacle in seeing the similarities between philosophical l knowledge and scientific knowledge.

Reacting to Williamson's critique of linguistic turn in analytic philosophy. PMS Hacker argues that the book " fails to ex plain why mall' of the greatest analytic philosophers thought philosophically to be a conceptual in visitation ... It holds that philosophy can discover truths about reality by reflection alone, but does not explain how. It holds that some philosophical truths are confirmable by experiments, but does not say which. It misrepresents the methodology of empirical sciences and the differences between the sciences and philosophy. It has nothing whatever to say about most branches of philosophy. But it does provide an adequate 'self pillage ' of the way Williamson does philosophy."

When we apply Williamson's concept of ' self pillage' to the status of teaching philosophy in India we find that here is the problem of not only lack of 'self image' but also the danger of having an pillage at all as philosophy is fighting a battle of survival of its own existence. Philosophy, as discipline, seems to be susceptible to be lost in oblivion.

Traditionally philosophy in India has not been .just like any other discipline of Science and Humanities but much more than that. It has been a guiding force of the humanity. But now perspectives have been transformed and *Darshon* has not succeeded in adopting itself to new 10l" ln of work ethics.;" It has not realized that it had unconsciously entered into a period of 'prof essional philosophizing roll 'philosophizing' which

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

thrived not on material well being but on asceticism. The result is: the mother of all subjects has been relegated to margin.

In this context, for argumentation, we can borrow a term 'armchair philosophizing' from *The Philosophy of "Philosophy* which argues that the traditional methods of philosophy are 'armchair' ones, that is, they are devoid of 'interaction with the world beyond the chair". Undoubtedly in the world today no one can survive without interaction and this holds true for philosophy as well. "En a short visit to Europe and America reveals this fact in a better way. The first and floweriest step in order to rejuvenate the quality of philosophical teaching and research would be the initiate ion of a national debate about the current state or philosophizing. Such a debate and reflection is significant because there are many who are not willing to accept the poverty of philosophy in India. I have had a personal encounter with such a queer thoughts of some philosophy teachers in ICPR National Seminar organized during IPC 2006 in New Delhi. Like any other discipline, the growth and development of Philosophy depends on promoting those teachers and researchers who deserves. So long as 'politics of bias' and 'personal impressions do matter" kind of ethics in work keeps working it is very difficult to revive philosophy in India. So need to do away with these. Irs an open secret that when we see that those who deserve do not get jobs and the second and third line candidate get selected. There anybody can guess as to what is at work. So at a particular job interview of ten 'who got selected' is not important and 'whose who ' got selected becomes basic question. The comic situation appears in the job interviews. Don't we need to say goodbye to these practices of the revival of " philosophizing?

In this context. it is significant to bring out Wittgenstein's position about academic life in philosophy.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

While discussing with Bouwsma about his reasons for resigning his position at Cambridge, Wittgenstein sa id: "why should I teach? What good is it for X to listen to me? Only the man who thinks gets any good out of it." (p. 554)

And further he says: "He made an exception of a few students, 'who had a certain obsession and were serious'. But most 01" them came to him because he was clever, 'and I am clever, but it's not important'" (p.555)

What was important was that his teaching should have a good effect. and in this respect the students with whom he was most satisfied were those who had not become prof essional philosophers Drury, for example, and Smythies, and those that had become mathematicians.

Within prof essional philosophy he thought his teaching had done more harm than good. He compared it to Freud's teaching. Which like wine. had made people drunk. They did not know how to use the teaching soberly. 'you understand0' he asked. 'Oh yes'. Bouwsma rep lied. 'They had found a formula.' 'Exactly.'" This shows that philosophically what is significant is that there should not be either a bias thinking in philosophy nor philosophical teaching in the universities should be based on too much autocratic interference.

The larger issues are: should the apex philosophy Institutions provide funding for academic activities such as symposiums. Seminars and conferences Projects etc exclusively to) the scholars/departments of philosophy or should the emphasis be more on non-philosophy academics/departments with a view to enlarge the scope of philosophizing? Should we encourage purely philosophical reflection or an inter-disciplinary philosophizing? Should applied philosophy be given predominance over traditional areas of philosophy. viz. epistemology met ethics Metaphysics etc.?

This all boils down to two points in the end: (I) The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

re leavens of philosophy cannot be ignored for the benefit of humanity. Whether we realize it or not. All the time we doing some kind of Philosophizing. All disciplines get absorbed into philosophy. (2) However. We need to retake upon the current state of philosophizing and need to do two things to for its revival: (a) We need to have latitudinal change and do our utmost not to pluck any budding s mdent of philosophy just to keep our academic arrogance. That is. We need to nurture philosophizing in this country and primed incentives to those deserves them not to the second grade thoughts.

The criterion as to what is first grade and what is second grade is not objective one but everyone knows that if conscience is clear there is no much problem and (b) we need to point out that for the proper academic growth of India we need to change the teaching methodology or philosophizing. The question as to who will do is more perti nent. However, given the power of wisdom and democracy. There is a hope that a clay will come when we will see the relevance of philosophy in a clear and distinct manner and then there wouldn't be any need of this type of seminar. i.e. reflection as to whether philosophy is relevant or nol.

REFERENCES

Vakyapadiya, part II 484

Timothy Williamson. *The Philosophy of "Philosophy.* Blackwel l Publi shing, Oxford. UK .. 2007. p.IX.

P M SHacker. 'Critical Studies: A Philosop her of Ph ilosophy' *The Philosophical Quarter/y.* Vol. 59, no. 235. pp. 337-348.

This is to be noted here that there is a significant disti nction between 'work ethics'(WE) and 'd hics in wo l"i«(I: W). where as lormer stancis for a kind of work consciollsness the laller stands for work with good intention and motive. \VE aims at co mpletion of the work by any means whatsoever. On the other hand EW holds that the piollsness of both ends as well us means is necessary.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RELEVANCE Of PHILOSOPHY IN OUR CONTEMPORARY AGE

DR. Dina Nath Singh
Reader in philosophy
Meenat College, Meenat

We are living in the age of scientific temper and value- transition. Old values have lost their hold on our lives, while new ones have not yet replaced them. Man has lost confidence in man. We are facing cultural degeneration mental confusion and moral conflicts. The history of the last so many years testifies to all the wrongs done by man. It has proved the suspicion that the greatest danger to man and his civilization is still from man himself. Believers and unbelievers alike have proved unworthy of the kingdom of God. Those among us who disbelieve in God do not with the same sincerity disbelieve in greed, pride, violence and exploitation. But the so called believes are even worse. They affirmed god in words but denied him in deeds. Fought and killed each other in his name without knowing what he is. They died for god but did not live for them.

Scientific enquiry and the scientific method of investigation in to the realm of truth, is the hallmark of an advanced civilization and culture. This becomes specially evident in modern age. The saying that man is the measure of all things is perfectly true. Man is not merely

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a biological phenomenon. There is in him a physical apparatus packed with latent potentialities, powers and possibilities; saints, prophets and yogis are living proof of this fact. A philosophical in sight into the psychical being or man drives us in to believing in the reality of the cosmic consciousness, of the life of psychical entities. We need to understand man not only at his biological and physical but at his psychical and spiritual levels. Philosophy and religion have been a very potent force in cultural life of humans. But only that philosophy and religion becomes useful and sustainable which is founded knowledge of truth and not on faith or on speculation.

Every philosophy as well as science is a attempt to find out the true reality. She method of knowing the truth is the scientific method, which is the method of actually cognizing or experiencing and of simply believing. Modern scientific method is confined to the empirical realm, because modern science knows no mode of experience other than the sensory mode. But this limitation of science is not due to the nature of science or by the definition of science but it is due to the non - availability of any other mode of cognition or experience. There is a natural tendency in human beings to look beyond nature. We have no right to limit the reality to realm of empirical and sensuous only. If an any extra - sensory or extra-sensory or extra - empirical mode of knowledge is there, then there should be no objection from the side of science in including the same within the scientific fold.

The mode of experience which we normally have , is of course the empirical mode. But there have been seers, saint, and yogin who have discovered a higher or deeper mode of experience also which may be called mystic or spiritual mode and through which they have experienced the spiritual truth and have known the secrets of life. They have also pointed out the way and method of achieving and verifying the same. Anyone can experience and verify

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

it by following the spiritual path of self - purification.

The business of science is the generalization of phenomena; it is the function of Philosophy and yoga to explain it. Religion is the practical aspect of Philosophy; philosophy is the rational aspect of religion. The scientist tries to answer the "how" of the problem; the philosopher the "why" of it. Science differs radically in its outlook from philosophical musings. Science concerned only with the phenomena. Science shows a marvelous harmony of nature; but it is the problem of philosophy to solve the "why" of nature's harmony.

Some one may say that he does not want philosophy nor does he want to think any more about such disturbing ideas. He would live life rather than think about it. This is very well, if only it were possible. But unfortunately to live is to think. There is no choice so far as thinking is concerned. It is absolutely in separable from life. The only choice is between correct and incorrect thinking. Let us hope that there is none among us who would prefer to think in the wrong way. To think correctly is philosophy. Unexamined life is not worth life "said Socrates. And he was right. But it may be asked that science too is doing systematic thinking, and then what is special about philosophy? Nothing very particular only the object of science is a part of a special aspect of the world while philosophy tries to know the nature of the world as a whole.

In India philosophy is the way of life. The whole Indian Philosophy is based on these so called deeper spiritual experiences. The point is that just as there is material science, there is spiritual science too. Both philosophy and science are equally important for growing the human excellence. It is philosophy can alone that can create conditions homonymous progress for both the individual and society. Apart from philosophy no way of meaningful life is possible.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

VALUE-ORIENTED EDUCATION

Dr. Sunanda Kumari
Dhanbad, Jharkhand

The world is today facing unprecedented socio-political challenges. Problems of life are becoming increasingly intense and complex. Traditional values have all but broken down and terrorism in different shapes and forms is raising its ugly head in all parts of the globe. An environment of strife pervades all countries, and broken homes have become common. An insatiable hunger for money and power, leads most people to tension and absence of peace of mind and all kinds of physical and mental ailments have become commonplace. In the present day context of frequent and of ten violent social upheavals, we have to look at tShe problem of restlessness of the youth, their frustration born out of futility of their seatvh for meaning of life and the purpose for which they are living, of ten leading to evil and wickedness. This calls for a new approach to, and a new vision of education.

A number of questions need to be addressed. What are the aims and objectives education ? Should it be oriented only towards developing skills ? Or should development of a sound personality and a mindset of a responsible, good citizen be an essential part of the system of education ? Should achievement of higher aims of life on earth also be part and parcel of education at all stages to make this world a happy place to live in ? What do we

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

expect from our students after they pass out of schools, colleges, and universities?

The influence of religion on value system of any society is normally fairly pronounced. However, the spate of industrialization and economic growth in developed nations brought about a perceptible change in this scenario. And developing countries including India are feeling the ripple effects of this development. Values earlier considered essential by all societies have been eroded and have given way to unethical practices around the globe. Where honesty and integrity were loved and appreciated, greed, corruption and redtapism have come in, bringing in their wake, unethical responses which have pervaded all walks of life and are thwarting efforts of a few enlightened individuals to promote a value-based society.

In this scientific age, students tend to believe that the concept of divine grace belongs to the domain of religion and is a capricious and indeterminate phenomenon. It is for educational system to impress on their sensitive minds that divine grace is the function of the supreme reality, a conscious energy of the highest order and is governed by laws of super-science, something that the modem scientist is not able to comprehend. He cannot conceive that the universe is energy, ranging in terms of subtlety from the lowest physical to the highest spiritual or divine.

Transmission of any energy involves a transmitter and a receiver. Conscious energy is unlimited and beyond the ranges of mind and thought. With practice and perseverance, everyone can raise his level of consciousness to a stage when he can receive this conscious energy, the divine grace. The current global socio-economic situation calls for a dimensional change in scientific to develop laws of super-science, which govern divine grace and apply it to improve education.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Students have to be made to realize that favours shown by on person to another, depend mostly, if not entirely, on limited gross and calculating premises and outside circumstances while the premises of divine grace lies in the innermost recesses of their being with its limitless potentiality. They have to know and feel that divine grace is available to all human beings equally but they have first to make themselves worthy of receiving it. Only the divine choosen the moment of the decent of his grace. It is like the cool breeze on a hot summer day in order to enjoy which, one has to come out of the home in the open or at least, to open its closed doors and windows to let the breeze come In.

This trend is ominous and dangerous and value orientation in educational institutions is essential to arrest and correct it. It is there that children can be helped to develop and sustain values with faith, conviction and fearlessness, through discrimination, discrimination between right and wrong, between good and evil, between duty and default, between he desired and desirable. What uplifts character is right, what degrades it is wrong. To be unselfish is a duty and to practice it in day-to-day life and to cherish it must be seen as they do for themselves and be in a position and be in a position to transcend the limitations of the narrow self.

With growing divine forces, narrow parochialism separatist tendencies on the one hand considerable fall in moral, social, ethical and national values both in personal and public life on the other, the need for launching effective programmes of value orientation in education has assumed great urgency. Development of human values through education is now routinely seen as a task of national importance. Universally acceptable human values, essentially secular and multi-cultural, free from controversy must form an integral component of the entire educational system. Confusion about definition of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

values and their linkages with various facets of human personality and objectives of education has undoubtedly been one factor for failure of attempts at value orientation of education. Other reasons are: *Lack of clarity of the conceptual framework, *Non-availability of suitable learning/teaching materials and training modules,

*A tendency to treat value education as yet another subject, *Lack of administrative inputs, and

*Absence of any orientation programme for teacher/ educators,key-level personnel, and school teachers.

CONCEPTUAL FRAMEWORK

Value-oriented education implies inculcation of values through every activity of educational institutions, curricular as well as extra-curricular. The latter will include mass activities and programmes(morning assembly, prayers,meditation,national and international days and festivals and documentaries and films), group activities (storytelling, music and group singing, retreats, sports, social work, dramatics, role plays and school clubs), and individual activities(study of literature, elocution, exhibition, selfreliance programmes, summer courses and school magazines). Its aim is to encourage students into good citizens and on the other, help them to develop strong and healthy bodies, and build sound character. All efforts in this direction must flow from its perception as the highest cultural activity of students' life, directed towards achieving optimum and harmonious growth and fulfillment of their physical, vital, mental, moral, aesthetic spiritual and social potential.

In the present educational set-up, there is total lack of attention to the concept of manmaking and nation-building. The emphasis instead is on money-making and materialism. This has resulted in a gradual, serious erosion of values in body politic. The only way to reverse this trend is value orientation in the educational system.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This requires research, design and development of tools and infrastructure to build up and sustain a suitable environment in our educational institutions. In particular, this will involve reorientation of mind sets of teacher, their curricular activities, and a healthy interface between them and the parents. The balance has to shift towards promotion of intellect and institution, harmonization of science and spirituality and holistic living and learning. It is for teachers and educationist to ensure that desirable values do not appear to students as subjects of dry studies of interest or worth, superficial symbols, and hollow cliches. They have to find ways to ensure that they penetrate the minds of children who find it useful to be honest and transparent in their speech, behavior, and actions. In the environment of materialism, which surrounds them, they need to be made to understand that acquisition of wealth or high performance in schools by hook or by crook as a result no doubt, of cutthroat competition, deserves to be condemned. Their urge to excel must be tampered by pursuit of intellectual honesty, spiritual growth, and deep commitment to values enshrined in the Constitution of India.

Children are inclined to strain every to satisfY their ambitions. But as soon as they achieve one, another crops up and they continue in their restless endeavours. They make every efforts to realize their ambitions through palpable or clandestine means. They have to be helped to see that material fulfillment in oblivion of the soul wherein lies the quintessence of man. Reckless pursuit of material substance can only make them restless and avaricious.

Another quality which must be cultivated in the child feeling of unease or lack of moral poise which he when does something wrong. He should have a normal and natural feeling of discomfort and sorrow because it is contrary to his inner truth. From his young age, he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

must be helped to feel that there is only one true guide, the inner guide who does not pass judgement by way of mental consciousness. This does not require philosophical and involuted explanations but the simple process of giving him a feeling of comfort and satisfaction and even joy when he obeys the voice of his inner conscience. The central character of child consciences is confidence in life, a strong feeling that nothing can come in the which helps him to overcome dangers and difficulties. This confidence impels the child to movements of daring and adventure. And this selfconfidence and assurance is what needs to be preserved, promoted and encouraged all the time but also simultaneously propelled in the right direction. This can be a rich source not only of his physical fitness and growth but also his mental alacrity and soundness which is the inestimable possession of child consciousness.

Shastra say that the most precious property that we have is intellectual property, a property represented by the human brain and that its power must be used to develop values and ethics, love and compassion. The emphasis in our Vedas on wisdom leads one to conclude that we need to deliberately and consciously shift emphasis in our educational system from information to knowledge and ultimately to wisdom. Quality of life ultimately depends on the extent to which content and quality of education is suited to the genius and socio-economic structure of society. It requires an educational model, which is responsive and comprehensive, a model that covers all aspects and all stages of education and which has an unequivocal orientation towards values and ethics, relevant to our tradition and culture.

How should such a model be developed? What should be its parameters? What should be its relationship to the fact that while there is a growing emphasis on knowledge, there is an equal need for recognition of wisdom as an objective of school education ? Are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

technology and science being made use of for just transmitting information and knowledge? How can they be used for imparting wisdom, which can ultimately lead to joy and happiness? Answers to these basic questions need continuous research, its application to relevant and willing educational instructions and scientific monitoring of results achieved.

VALVES DFINED

The term may mean different things to different people but the concept of values and ethics is crucial to greatness or otherwise of all human action and behavior. Value is what

an individual desires, like or prefers. The range of values of man is indeed wide from mundane and petty desires to lof ty ideals. It could be any of the material things like jobs, promotion, money and power or intangible things like happiness, bliss, peace, social justice and secularism. One thing considered good by some is bad for others because of the value they attach to it. Their perception of value depends on their paradigms and prejudices.

Values can be classified in different ways under different categories. For example, they can be either intrinsic or instrumental, depending on whether they are desires for their own sake or are meant to be means to achieve something. Values like truthfulness, happiness, spirituality, and knowledge are intrinsic while desire for money and power is an instrumental value. Values can also be classified as moral and aesthetic. Moral values deal with perception of right and wrong while aesthetic values reflect beauty and ugliness. Values can again be classified as positive or negative depending on which ones a person wants and which he would like to avoid. They could also be considered as higher or lower. Higher values are intellectual, aesthetic, moral, and spiritual in character

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

while lower values are for material or physical gains. Values can also be classified under many other categories such as economic, social, and religious.

Values refer to the form we give to our choice in weaving the fabric of life. We chose to perform an act on our perception as to what is right and what we ought to do in a given situation. According to Bringhham, "Value means whatever is actually liked, prized,esteemed, desired, approached or enjoyed by anyone at any time and it iis the actual experience of enjoying a desired objective or activity." Value is an existing realization of desire and value experiences are not under the control of reason.

Human behavior is governed by values, which are an integral part of any culture, and achievement of any society are influenced by the values that it holds. Different values within a society are closely linked with its socio-cultural set-up, which changes from time to time with influx of new technologies, new opportunities, levels of industrialization, etc. Consequently, in every society, there is a continual change in its concepts of values. F or students to become integrated human beings, it is necessary for them to develop physical, intellectual,emotional, psychic and spiritual facets of their personality on right lines. According to one school of thought, this is possible only through a combination of cognitive, affective, and conative approaches. In it, cognitive orientation implies the knowledge that realization of the true 'self(Atman), is the real truth (Satya), affective orientation conveys that all men have Atman (true Self) and leads to the concept of universal love (Prema) aand inner serenity, i.e. peace (Santi) and equanimity under all situation. Conative orientation is doing one' s duty calmly and sincerely without any thought of reward and personal gain which can be termed as righteous conduct(dharma) in a non-violent manner (Ahimsa). The three thus lead to the five basic core human

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

values, namely truth, Rightneous Conduct, Peace, Love, and Non-violence-the five source of moral strength. These values transcend all distinctions of country, relgion, caste, and creed. They embrace all beings, as their origin lies right within each individual. They are the source of compassion, renunciation, rectitude, fortitude, and patience and lead to the five ideals of knowledge, skill, balance, vision, and oneness. They represent different facets of foundational humanness, grow together, are inter-dependent, and are inseparable. They are the common link of spiritual visions running through holy books of all religions. Mental happiness comes from peace, peace comes from love, love is linked with non-violence, and non-violence is the outcome of righteous conduct, which is inconceivable without truth. One human value without the has no meaning.

INDIAN PHILOSOPHY AS THE BASIS FOR VALUE ORIENTED EDUCATION IN INDIA

While Indian philosophy deals with various aspects of human experience and the external world, it is dominated by an emphasis on inner life and self of man rather than his external world. At the same time, however, the Indian mind has also applied itself to a deep study of the physical world; its achievements in the realm of science have been truly outstanding especially in mathematical science such as algebra, astronomy, and geometry and in their application to many phases of human activity. Its contributions to fields of zoology, botany, medicine have been equally impressive. Contrary to the views of some western thinkers, Indian philosophy is not oblivious to materialism. In fact, it has analysed it, known it and overcome it.

The chief mark of Indian philosophy is its concentration on the spiritual and its belief in the intimate relationship of philosophy and life. This attitude of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

practical application of philosophy to life is found in every school of Indian philosophy. Indian philosophy is for life; it is to be lived and that it is not enough to know the truth; the truth must be lived. A close examination of the wide diversity of views by many philosophers and commentators makes one keenly aware of this distinct spirit of Indian philosophy. Indian philosophy believes that reality is ultimately only ONE and ultimately spiritual even though some system have espoused dualism or pluralism. This display the extraordinary flexibility of the Indian mind which considers them as different expressions of an underlying conviction and which provides a remarkable basic unity to Indian philosophy as a whole.

Even though Indian philosophy makes extensive use of reason and logic, it accepts intuition as the only method through which the ultimate can be known. To know it, one must have an actual experience of it. Personal effort as practice of yoga and meditation have always been considered as tools to achieve the goal of realization.

Indian philosophy is conscIOus of tradition. There have been commentaries and interpretations but the general spirit and basic concepts have been retained from age to age showing an amazing continuity of thought outlining its characteristics of spirituality, inwardness, intuition, and the strong belief that truth is to be lived, not merely known. According to Indian philosophy, true religion comprehends all religions and "God is one but men call Him by different names." Conceptually, it does not consider metaphysics, epistemology, ethics, religion, psychology, facts, and values cut of f from each other but treats them as different aspects of a single comprehensive reality. This synthetic vision has given Indian thought intellectual and religious tolerance.

The essential spirit of Indian philosophy of life is that of non attachment. Some perceive it as negativism

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

or even escapism. On the contrary ,Indian philosophy provides for every one taking part in everyday activities but without attachment to worldly things and without selfishness. It accepts the underlying doctrines of karma and rebirth as instrumentalities by which the order of the universe is worked out in man' s life.

There was a fairly well-organised system of moral training in ancient India in the vedic age. It subsequently gradually evolved into mass education of values during the Buddhist period. A sense of morality became part of the Indian psyche with the result that in spite of political upheavels during different ages, saints, musicians and scholars with their extraordinary moral, spiritual and intellectual powers, brightened the Indian horizon and with their thoughts and observations, contributed to the creation of Indian ethos.

Indian philosophy accords a pride of place to values. In fact, it is a philosophy of values. Its aim and objective is to show the right path. Dharma, for example is not considered in Indian thought as just a means for spiritual liberation. It spells out values like devotion to duty and discipline, essential for development of any society. The same thread of philosophical thought runs for development of any society. The same thread of philosophical thought runs through Hinduism, Buddhism, Islam, Sikhism, and other religions practiced in India. It covered the Vedic period dating nearly 5000 years ago, the period of advent and growth of Jainism and Buddhism and ages of epic and puranas. Later, Indian culture, which represents these values, assimilated the influence of Islam and devotional movement of the Bhakti cult. Belife in unity in diversity, oneness of human beings the basis of current global concepts of secularism and democracy.

This unity in diversity must from the basis of education in universal human values and assist our

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

citizens of tomorrow to realize in full, their physical, vital(emotional), mental(intellectual) and psychic(spiritual) potential.

2.4.1 Spirituality According to Indian philosophy, spirituality is based on recognition of a deeper reality behind outward appearances and experiencing this reality its practice is based on the premise that there is an elevated purpose in our life and this revolves round the basic urge in a man' s mind to know what he is. The spirituality that India speaks for, embraces all aspects of life. It recognizes life as the field for realization and manifestation of inner and higher truth of ourselves.

Most 'ultra-modem' people feel that spirituality and modernism are contradictory, that spirituality is a thing of the past when people were generally pious or at least were believed to be pious or it has to do something with prayers, and rituals for which they do not have any time. For them, spirituality is neither for them nor for their children.

There is no dichotomy between the spiritual and the modern. Modernity to many implies a life-style where people want to go for material acquisitions, wealth, and social status. But Indian spiritually does not reject this. It covers every part of life including what one does and how one behaves. Every detail of life, according to it is intimately connected with all aspects of life including acquisition of material wealth, in one from or another. The spiritual attitude toward work is the ideal set by the Bhagvad Gita:

"KARMANYEV ADHIKARASTE, MA PHALESHU KADACHANA" (Your right is only in the effort and not its result.) The result of one' s actions depend on a complex play of diverse forces over which we have no control. It is this concept that helps one to shift one's focus to the effort alone. Disappointment disappears and so does

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tension. The overpowering preoccupation of materialistic people is with themselves and themselves alone, be it their health, their happiness, their wealth, their status in society, their popularity or their consuming desire to be accepted by others as successful persons. To get a feeling of security, they hanker after power and are prepared to go to great lengths to compete and defeat others in the race towards societal approbation. They are generally lonesome.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE IMPORTANCE OF YOGA IN THE PRESENT ERA

Shailendra Kumar
Lecturer, Department of Philosophy,
Dr. Jagannath Mishra College,

In the modern world, we find chaos, disorder and bloodshed, mutual understanding is hardly seen, hatred and jealousy percolates the thinking of present day man. Science and technology made man civilized and through this he is able to face the dangers that arise from nature and thus has mastered over external dangers, but he has not mastered over internal dangers, generated by his own passions of hatred and pride. War-culture is creation of mental maladies. Patanjali Yoga suh'a gives us a ray of hope to stop negative creations of mind and through cessation of mental modifications it helps us to develop a good and harmonious society. The main task of yoga is to build a bridge among the world-people and when that bridge is built and disparity disappears, we will be near the cause of peace.

Yoga advocates control over the body, the senses and the mind '312:f dl'II'j~llfI"l'r 11 A sound mind needs a sound body. Yoga is defined as the cessation of the modifications of the mind (chitta)2 (dl'lfhrdqRlPi~~t[) Patanja!i's Yoga-sutra deals with the mind and its fluctuations, showing the way how they can be controlled.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Complete mastery over the mind can lead to cessation of misery and attainment of peace. To attain mental peace, one should practice eight fold path of yoga, as propounded in Yoga sutra that is -Yama, Niyama, Asana, Pranayam, All the rules, yamas and niyamas, are designed to reduce friction between one's outer actions and inner attitudes. There is a two-way relationship: the mind stimulates extemal actions, and external actions stimulate the mind. Ifthe external actions are not hannonious, then the mind will be disturbed. Conversely, a disturbed mind will tend to produce disharmonious acts. The rules are not easy to apply, but even limited application will lead to greater peace of mind.

The mind and body are not separate entities, although there is a tendency to think and act as ifthey are. The gross form of the mind is the body, and the subtle form of the body is the mind. The practice of Asana integrates and harmonizes the two. Both the body and the mind is harbour of the knots. Every mental knot has a corresponding physical muscular knot and vice versa. The aims of Asanas are to release these knots. Asanas release mental tensions by dealing with them on the physical level, acting somato-psychically, through the body to the mind. A well chosen set of Asanas, combined with pranayama, Shatkarmas, meditation and yoga-nidra, is most effective in eliminating these knots, tacking them from both the physical and mental levels. The result is the release of dormant energy; the body becomes full of vitality and strength, the mind becomes light, creative, joyful, balanced and peaceful.

Pranayama4 is 'breath control'. It deals with the whole area of vitality and the pranamaya kosha. The different pranayama practices can also create relation of the body, mind and emotions. For example Ujjayi Pranayama (Psychic breath) is used in Yoga therapy to soothe the nervous system and calm the mind. It has

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prof oundly relaxing effect at the psychic level, and as it helps to relieve insomnia. Nadi-shodhana (Alternate nostril preathing) technique induces tranquillity, clarity of thought and concentration. It is recommended for those engaged in mental work. Kapalbhati Pranayama, (Frontal brain cleansing breath) this practice purifies ida and pingala nadis, and also removes distractions from the mind. It is used to energize the mind for mental work, to remove sleepiness and to prepare the mind for meditation. The practice of Bhramari Pranayama is the great tranquillizer.1t relieves stress and cerebral tension, alleviating anger, anxiety and insomnia, and reducing blood pressure.

The next stage is Pratyahara.6 This is the'going in' stage of meditation. It allows us to 'retreat inside' from the hurly-butly of the world and find peace within. Meditation group of practices that contain dharana, dhyana and samadhi, are increasingly deep stages of consciousness. To quote Swmi Satyananda in 'Meditations from the Tantras' 7: "The culmination of meditation is self-realization. This occurs when the higher mind is transcendent. The consciousness leaves the exploration of the mind and identities with the central core of one's existence, the self. At this point it becomes pure consciousness. When a person achieves selfrealization, it means that he has contacted his central being and now identifies his existence, his life, from the view-point of the self and not from the standpoint of the ego. When he acts from the centre of his being, the body and mind operate almost as separate entities. The mind and body cease to be real to him; they are merely manifestations of the self, his true identity. So, it can be seen that the aim of meditation is to explore the different regions of the mind and eventually transcend the mind completely.

Real yoga, according to the Yoga Sutra8, is of two kinds, Samprajnata and Asamprajnata. For Samprajnata

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yoga one-pointedness or intentness of mind with close and undivided attention is essential. When by contemplation on divinity or on self etc. or on a state of blissfulness, the mind can be held fixed without effort on any particular object and not other idea intrudentes itself on the mind, then the mind can be regarded as having reached a state of habitual one-pointedness. In an unsteady stage, the mind can of ten be fixed occasionally but of tener would it work without control. Therefore, even though temporary Samadhi might be attainable at that stage, it will not secure perpectual peace of mind for which a state of habitual one-pointedness is essential. If Samadhi is attained in such a onepointedness state of mind and enlightenment comes in that state, then the insight gained will always remain. This process is known a samapatti (engrossment). If after gaining the power of acquiring knowledge in this way, one can realize the highest form of empirical self which is cogniser, and retain that enlightenment, then one can reach the highest stage of comprehension in the phenomenal world.9

Subsequently if with discriminating knowledge. realizing the phenomenal character of the empirical self, one can, by supreme renunciation, shut out even that engrossment, that would be Asamprajnata Yoga. Then only can one attain complete quiescence of the mind and the senses, i.e. complete cessation of physical and psychical activity, when only the solitary existence of the purusa or the meta-empirical self remains. That is the ultimate goal of yoga, which is perpetual peace of mind or eternal peace by isolation.

As a matter of fact, Yoga is a divine gift revealed to the ancient sages so that mankind could have the opportunity to realise divine nature. It is the essential need of today and global culture of tomorrow. The science of yoga applies itselfto all aspects of life. Yoga is a means of balancing and harmonising the body, mind

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and emotions through integration between thought, word and deed or head, heart and hand. 1 0 It is not only theory but a therapy too. Mental therapy is one of yoga's most important achievements. What makes it so powerful and effective is the fact that it works on the holistic principles of harmony and unification. Yoga has succeeded as an alternative form of therapy of diseases such as asthma, diabetes, blood pressure, arthritis, digestive disorders and other ailments of chronic and constitutional diseases where modern science has completely failed. Research into the effects of yogic practices on HIV is currently under way with promising results. According to medical scientists, yoga therapy is successful because of the balance the effects of yogic practices on IllV is currently under way with promising results. According to medical scientists, yoga therapy is successful because of the balance created in the nervous and endocrine systems which directly influence all the other systems and organs of the body. The effects of yogic practices during and after any type of performances are cUlTently being researched by scientists and doctors all around the world. Their results show that such yogic practices are potent means to restore and maintain physical and mental health. Swami Ramakrishna distinguishes between Bhoga, Yoga and Roga-organic satisfaction, spiritual growth and fulfillment and physical and mental maladies. Science provides us all facilities for 'Bhoga' but unless it is guided by 'Yoga' or spiritual growth, mere 'Bhoga' will land us into 'Roga'.

Therefore we should adopt more and more yogic-practices to maintain our mental peace and peace of the world. In the near future we hope to see an increasing application of yoga in all walks of life.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

REFERENCES

1. Yoga-Sutra-Bhashya -III55
2. Yoga-Sutra -II141
3. Yoga-Sutra -III29
4. Ibid -II150
5. Hatha Yoga Pradipika -II, Practical Yoga Psychology Dr. Rishi Vivekananda, p.-238,240
6. Yoga-Sutra -III54
7. To see Practical Yoga Psychology -Dr. Rishi Vivekanand, p.-255.
8. Yoga-Sutra -III/3
9. Yoga Philosophy of Patanjali -Swami Hariharananda Aranya, p.-9
10. Asana Pranayama Mudra Bandha -Swami Satyanand Saraswati, p.-2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE CONTRIBUTION OF MANDAN MISRA TO INDIAN PHILOSOPHY

Dr. Shailkumari,
Reader , Deptt. of Philosophy
Langat Singh College, Muzaffarpur

The first logician of Advaita school of philosophy Mandan Misra (615 -695) is known as a learned scholar of the Vedas. He lived in the ancient Indian town of mithila at Mahishi (Bihar). He was a disciple and brother-in-law of famous Purva-Mimamsaka Kumaril Bhatta (approximately tow generations before Adi samkaracharya)2. He wrote 'Brahmasiddhi" Vidhiviveka', 'Bhawanaviveka','vibhra mrir5eka', 'sphotasiddhi', 'mtmamsanukramanika' and a commentary on 'Tantravartika', but, is best known for his magnum opus Brahmasiddhi. Mandan is wife Ubhaya Bharati was considered to be an intelligent woman.In the folkfore of mithila it is said that she was an incarnation of the Hindu goddness 'saraswati.

In india the antiquity of mihila has its own importance and 8th century was the transitional period of spirituality and morality.Because the vedic Kharam (sanatan Dharma) was losing its popularity amongst the people and Buddhism was making its deep roots into the society. His Acharya Kumaril was trying to establish vedic Dharma opposed to Buddhism. Samkara was also propagating and establishing the ruined vedic culture. In

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

this situation samkara met Kumaril for scholarly discourse and kumaril advised him to engage pandit Mandan. It is said that there was a prolonged discussion and debate between Mandan and samkara but, in the 'National seminar' on ' The Philosophy of Mandon Misra sponsored by I.C.P.R.at B.N. mandal University, Madhepura an intellectual conclusion had been drawn that it was a rumour. So, this paper has no scope to such illustration.

The great Advaiin samkara has fully refuted any other existence other than Brhama but, Misra as a vedic ritualist added some practical aspects to samkara's view in his establishment of 'sphota – theory3 '. Among advaitins samkara has refuted this theory but in 'Brahmasiddhi' Mandon has ornamented this. Samkara treated sphota – theory as unimportant.4 Mandon has more authoritatively ascertained the theory of advaita and presented reasonable argument in accepting sphota as original unity of expressed meaning between causal sound and the form of words respectively.

In india, the philosophy of grammar has been discussing the problem of meaning in the domain of language as communication requires meaning to fulfill the aim of a language. The grammarians tried to solve the problem of meaning by explaining the relation between word and meaning and the power of word as well as the theory of sphota. The scholars like vyas , Bhartrihari, Kumaril Bhatta and Mandan are remembered for their contributions to the field of grammer. Mandan's contribution has great importance as he wrote 'sphotasiddhi' to support the famous grammarian Bhartrihari's theory of sphota indicating the fault of his teacher Bhatta. He not only refuted his Guru but, in wider sense he refuted the critical arguments of the mimamsakas. He defended sphota against their attacks and vindicated Bhartrihari's position.5 The sphota- Theory is epoch – making revolutionary innovation after the Vedas, which

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

means the opening of the significant element of word. The grammarian habit of choosing the word as the iconic representative of language.

Generally 'sphota' means that which emits meaning of 'word', misra explains sphota in the form of 'Brahma', 'Atma'(soul) and 'Pratibha'. The word Brahma is also a derivative of the word 'Brih' which means to develop, to spread, to expand, to diffuse, to extend, to extensive and to be larged etc. It is a proved fact by science that the universe is expanding every moment. It means the concept of Brahma can be proved by observing the nature of the universe. Therefore, he said that sphota and Brahma are similar.

In 'slokavarttika' Kumaril skillfully argues against the idea of Bhartrihari. He attempted to identify 'sabda'(word) with uttered phonemes. In other words linguistic understanding in mimamsa consisted not in certain patterns of behavior but in an awareness of the meaning of a word, evoked by the word. Kumaril's statement regarding word/ sentence is, "The truth [of a sentence],based on the trustworthiness of the author, is one thing, the meaning of the sentence, which is known prior (to its truth), another."

As distinguished from Prabhakara Bhatta states that If the truth of the sentence something which is inferred from trustworthiness, then how can the cognition of the meaning of the sentence be an inference. Mandan summarizes and paraphrases the main arguments of kumaril regarding word.

As a linguist Bhartrihari's analysis of sphota is splitting sentences into words and further into roots and suffixes and into phonemes – may be useful resources for studying language, it has no reality. In a speech situation, communication is always through complete utterances.

The speaker thinks and the listener understands

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the utterance as a single unit. Mandan in his philosophy of language supported his sphota in establishment of one in many. Hence he made a link between Advaitist and winguistics. He believed in independent status of universal. The universal incorporates the individual but having an in dependent status the ration of the individual. In this connection the few lines are very important,

"For example, the awareness of a universal property, though it is mixed up with the form of the individual, still has the universal, not the individual, as its supporting object: likewise, the idea of a picture, despite its connection with the colors of its parts, is about the picture, not the parts."[7]

Furthermore in definition of 'semanties' mondan wrote, Advaita Brahavadi Misra accepted the knowledge of eternal i.e., all - pervading cognition as the form of Brahma. The knowledge of an individual soul is its ceaseless form, therefore, the practical and the apparent knowledge are the product of Avidya or Maya's false form.[9]

Essenceally the cognition of one is only recompenses everywhere. Thinking on 'vigyanmannand' he established the uniformity of the' cognition' (knowledge), and the 'pleasure'. As he wrote,

In short Mandon Brahmasiddhi paved the path for new dimension of advaita. His advaita in related to advaita, of Girhsth Ashram that is related to' Karmyoga'.

Generally we find that men are in curiosity of unknown substance and so they remain in agitation, therefore to knowing that unknown is the purpose of man. Mandon considers cognition as Brahma. Knowledges different from it are manifestation of it. As he gives an example –

By aforesaid example he elaborated how an indiscriminate Brahm does all works whereas he is the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

root of all differences and apart from this he established also that there is no contradiction between efficiency and inefficiency. So, it is illogical to accept the difference as original on the basis of "ARTHAKRIYAKRIT BHED" That's why he is called as first logician of advaita school of Philosophy.

As for as the self- evident knowledge is concerned he propounded that the pramana is the source of different types of knowledges related to Brahma but ignorance is hindrance to know this reality and men are bound to suffer. Only cognition (knowledge) i.e., Brahma realization can dispel the ignorance and then man can get peace or bliss (pleasure).Misra's explanation of the process of Brahma realization has its own important. According to him knowledge or Brahma is self-evident i.e., Pramanya. The worldly knowledge is based on emphirical knowledge. It is free from ignorance. The analysis of different type of worldly knowledge is Mandan's great contribution to Indian philosophy and facts of human psychology which should be utilized in the path of Brahma-realization.

CONCLUSION

His mimamsahukramanika, vidhiviveka are related with Karmkanda' and Nyaya of 'Dharmshastra.' It is difficult to illustrate about the asor said two books within limited space. Therefore, stating the several contributions of pandit Mandan Misra to Indian Philosophy before this learned council, I would like to suggest that he should mention at least post Graduate courses in India.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

REFERENCES

1 Jha, Dr. vaidyanath,Mandan Misra –Sradha- kusumanjali : page 32-33 and ride the foot-note on p.,158
2 Vide, shastri, Mahamahopadhyaya , Har prasad's book, ' Six Buddhist Tractus.'
3 Devraj, 'Dr.Nand Kishore, Indian Philosophy , p.,514
4 Darshanik Bibechnayain, P.,35 Edited by sri Harimohan Jha.
5 Encyclopedia of Indian Philosophies, Volume –v, p.,18
6 Taber, A.John, "Is verbal Testimony a Form of Inference ? Studies in Humanities and social sciences, p.,26 Vol. iii, No.2, 1996
7 Slokavartika, sabda 38-51.
8 Encyclopedia of Indian Philosophies, vol.v.,p., 189.
9 Sphotasiddhi, explanation of the verse 13.
10 Bhartiya – Darshan- Brihatkosha, Part -4 p., 1660 Bacchulal Awasthi "gyana"
11 Brahmasiddhi, p.,5.
12 Ibid, p.,53

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FEMALE FOETICIDE: SOCIAL CHALLENGES AND HAZARDS

Dr. Madhubala Kumari
HOD, Philosophy,
ZA Islamia College, Siwan

Today India is taking a leap towards becoming a developed nation. India has made its stand in every field be it defence, science, communication or IT. India has proved its supremacy in front of the whole world. India has improved its political relations with most of the countries and had solidified ns economic status. After recession It has emerged as a potential superpower by solidifying its economy when every other country In the **world was leashed by recession. But we have had many road blocks stopping us from progressing cohesively. One of the burning issue is female foeticide. Ancient India has always represented women as respectable, glorious ,and equivalent todeity. lf we look into the past, we would see women in significant figures from time to time like Apala, Gargi, Maitri, Sita, Savitri, Draupadi, Ahilva, Madalsa, Rukmani, Tara, Lakshamibai etc.**

But in the long run there came *many* changes following *many* evil customs like Satipratha, child marriage etc. These were not depicted by the Holy books of any religion but were formulated by priests and heads of the **society thinking of betterment of Society but**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

instead they undermined the evils created due to those customs. Women have been mostly affected by these. They have been disrespected, exploited and harassed. Although **there have been improvement in the condition of women. But still it is more or less same story. It is really** difficult in the male dominated world to give women their rights. From the birth itself till death they are **discriminated and exploited by many ways and one of the worst examples is female foeticide.** Female foeticide, the killing of infant girl child is a heinous act and on the other hand it is a grim threat to women's existence, if not controlled within time constraint, it is going to have a serious and lasting consequences creating a big rift in gender count. We are leading to population imbalance which would develop violence in society. A horrifying scenario of the inevitable future is well portrayed in the film 'MATRIBHUMI'. Just the imagination of that kind of future is going to give us shiver in our spine. The decreasing gender ratio is a grave situation. In India every year more than five lacks of female footsies occur. This indicates the mentality of our society that is preference of boy child. No doubt there has been constant increment in male gender ratio. Drift in the ratio became 20% in the last century itself. In 21" century there has been drastic imbalance in gender ratio. In 2001 there were 937 girls on every 1000 male. Out of which 30% female die by the age of 15,45% get married between the age of 15 to 19 which has involved them exposing to life threat during giving child birth as they are less capable than if they had been in age of 20 to 29. 50 they become more vulnerable during giving birth. Due to these ignorance Indian women have high mortality rate. According to another survey every year more than one crore girl child are born, out of which not even 25% celebrate their first birthday. Well you all be thinking how horrifying,the cause might be small town mentality, illiteracy, but let me tell that it is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not completely true. Even big metro cities like our capital Delhi, have unjustified scenario. In Deihl out of every five girl child one killed in mother'S womb. In year 2005 in Delhi on every 1000 boys there were only 814 girl births whereas according to UN the general birth ratio is 950 girls on every 1000 boys. From 2001 census in the age group of 0 to 6 year Delhi has 865 girls/1000 boys while national average is 937 girl/boy :Expert say if there is no change in Delhi's mentality soon the average will drop below 800. From the 13 zones of Delhi's municipal 6 zones, Rohini, South Delhi, Nazafgadh, Narula,Town hall and SadarPaharganj ratio is not more than 880. When our capital is doing so, you can imagine the rest. According to social worker Jorg "These statistics clearly indicate that even after taking so many steps to stop the killing by banning the verification of gender before birth, still it is being verified and female foeticide is on its row. Not only in our country even British people of Indian origin is doing the same. It have come to light that female foeticide has nothing to do with poverty. According to last census girl ratio of slums of all capital cities are higher. Another fact that has come to light is that literate and rich people are more prone to do these inhumane deeds. Delhi stands 4th among states having lowest ratio.

The point is 'Who is responsible for this?'. if we look into it we would find that women whose problem is this, are equally responsible. They are blinded in desire of son and suppressed by sodal pressure. Psychological and sociological burdens compel them to kill their own child knowing that the mother might have to suffer from many invisible or hidden problems. Aborting unwanted child sometime causes severe health hazards. Excessive blood loss during abortion causes anaemia. *They* may easily be infected in the birth passage of the mother, infertility, internal injury might result due abortion by untrained hands if serious it might even cause death, these are few

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the many health hazards. Many of our country women take it as their destiny and maintain silence which is a serious problem.

Doctors, medical practitioner are also responsible for this. Just to make some bucks they sell their morality. Even with so many laws and restrictions, doctors just ignore it and keep on their heinous act full-fledged due to in reactiveness and ignorance of the police. There are two ways to detect gender. one is by Ultrasound which may be conducted after 14 to 16 weeks of pregnancy. Some Doctors are doing this even in 12 weeks' time. Another type of ultrasound transvaginal, it can be known in the period of 10 to 12 weeks. Other than this there is a method in which by needle some placenta samples are taken. By examining the X, Y chromosomes the gender is known but ultrasound is more popular. After discussing with some of the doctors and going through different document we may notice that punishment for those who are enrolled in this inhumane act are not harsh enough in order to stop foeticide in 1994 a law was made to stop gender examination before birth. The only effect of this was that advertisement board were removed. But the practice remained widely active keeping the government in dark. Expert *say* that if in the family some child is suffering from hemophilia then gender of the unborn child can be known as disease related to X and Y chromosomes cannot be treated after birth. According to an act of 1971 there are four cases in which abortion is allowed. On medical basis if the unborn baby is mentally or physically handicapped. He or she can be aborted till 20 weeks of pregnancy. On humanitarian ground in cases of rape, on social ground failure of contraceptives or if it is dangerous for mother,abortion is allowed. Within 12 weeks of abortion can be done by dilation and curettage (DNe) method. Another way is cridil method in which some medicine is put in uterus which produces pain to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

have artificial pain helping in delivery and thus child is aborted. After 12 weeks this procedure can be applied. Till 12 weeks abortion can be done with agreement of a doctor while between 12 to 20 weeks of pregnancy 2 doctors agreement is required. MTP has set some basic standards for doctors who can perform abortion. One can perform abortion if he/she is gynecologist or has done 6 months house job in gynecology or just is an MBBS who has done 3 months practice in MTP. Using these loop holes in law female foeticide is flourishing. Law is there but it is not enough and even law keeper are not attentive. Few years back a committee was setup to stop examination of foetus. All they did was conducted a meeting. They didn't even set the standards for giving licence of Diagnostic centre. Because of this drawback Health department find itself helpless. Although with women, doctors and our helpless laws are responsible for female foeticide. But infact our society is the real culprit. We promote these deeds in the name of society, its hollow pride and the orthodox thinking. According to me the mentality of addressing women as '*parayadhan*' is the root cause of female foeticide. The scenario worsens when girl becomes burden on the family. Society thinks that a girl has to go after marriage and take care of other family so they find their son more love worth. It's the mentality that only son is going to be helpful in their old age. Even in the 21" century girl birth is treated as a burden. Their birth is not celebrated and some don't even hesitate in killing their own child. I don't understand how can someone mercilessly kill their own child. How can some even live with it? It is just horrifying. Therefore it clarifies that our top priority is to find way to stop female feticide. If we want to end it, we will have to change our psychology. We have to give them respectable status and create a fearless environment for them. Give full opportunity to rise, have their own stand in society,economically and mentally independent, 50 that they can fight for their rights and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mishaps, stand against the evils of society by uniting. They must be educated 50 that they know their rights and law against it. Even our law need to be solidified against it.

Although government is taking steps to make brighter future for girls. On one hand government is preparing guideline and taking measures for women empowerment while on the other hand with help of NGO's, central women commissions they are really helping women to excel and improve their status. Girls have been given free primary education, minimum age of 18 has been set for girls marriage. Political participation has also been one of the causes for their empowerment. Reservation in *panchayat* has been given to them and reservation in parliament is proposed. There has been many program implemented by the government like *'kanyavidyadhan'* or *'kasturba Gandhi balikavidyalayayojna'* etc. to help them to cope up with the situation. For economic empowerment loans from bank and employment opportunity has been provided to them. To save them from exploitation there has been established women police station at few places. For dowry problem, dowry protection act has been modified and financial aids are given to them. Women Ashram, Short stay home, Widow Pension Scheme are few steps taken by the government to enhance their position.

But to make all success, we will have to take initiative and walk shoulder to shoulder with the government to protect women kind or to say more accurately "Human kind". We ourselves will have to make it sure that the laws are not misused, we will have to stand for it to make it work. We will have to make revolutionary change in thinking of society by advertisement, literacy etc. We need society's full support to have a check on female feticide. We Should understand and appreciate women's need and their importance in society.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Actually female feticide has become a business. To root out this business we need full support from law, social movements and state. *Maharashtra* government has declared prize of fifteen thousand for those who help in catching the culprit of feticide. Other government agencies should also learn

and take steps in this regard. Only in this way one can stop it but it needs full cooperation from every individual as much as possible. Therefore I urge you all to enlighten our society by educating common masses about female foeticide. We should try to spread the word to as much people as possible. Because every single person against female foeticide is going to count in the war against evil thinking of society and their misdeeds like female foeticide.

References:

1. Kumar. S I Jedar issues quality of work life, labour and development, section-I, no.-l, July December, 1995
2. Tuli. Michel, Abortion and infanticide, London
3 UNICEF, Exchangeabilities, New Delhi 1994
4 Chandra Shekhar, S. Abortion in a crowded world, Allen and Unwin, London 1974
5. Minattur, J, Medical termination of Pregnancy and conscientious objection, Journal of Indian Law Institute, Delhi, 1975.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CORRECTING BLATANT MISTAKES CONCERNING FIRST ORDER ETHICS

Sony Perwin
Lecturer, Department of Philosophy,
Nirmala College, Ranchi

In an introductory essay on the problems of ethics in the Encyclopedia Philosophy edited by Paul Edwards, Kai Nielsen remarks: "What ethics or moral philosophy is and at best ought to be, has always been variously conceived by philosophers. There is no controversial Archimedean point from which ethics can be characterized, for the nature and proper of fice of ethics is itself a hotly disputed philosophical problem. But there are some things which can be said on the subject that will elicit a wide measure of agreement, although in any description of ethics the emphasis and organization will display a particular philosophical orientation."I

We know that primary or the first order task of Ethics is to discuss about the "ground" or "grounds" of good life. That is the "norm" of "norms" based on which we evaluate some human actions and ends of life to be good and others to be bad. The evaluative task of ethics is the normative task or ethics with which we shall be primarily concerned here. In this sense, ethics is first of all a branch of philosophy that among other things, primarily lays down standards or norms for moral evaluation or moral judgement. This is to say that ethics most importantly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

discusses about the norms of evaluating the moral worth of well

intended human decisions and actions which influences humans, non-humans and a number of existential. Normative ethics or first order ethics is thus philosophical discussion concernmg the grounds of rightness, goodness, desirableness, oughtness, dutifulness, obligatoryness of human actions. Normative ethics is first order ethics not because it has emerged first in the history of ethics, rather it is primary or of major interest on philosophical reflection on moral mattes. It is important to know that the first order or normative ethics is pre dominantly theoretical in nature. As such, normative ethics is setting forth systematically the first principles of morality, that is, what is the absolute basis of the principles of good life of man. This is then philosopher's theoretical conception of the limits of good life for men. The first order ethics is thus setting the first principles of morality which has been philosopher's primary interest traditionally. Hence, first order ethics or traditional ethics as P.H. Nowell-Smith in his book Ethics says, "In the past moral philosophers sought to give us general guidance concerning what to do, what to seek, and how to treat others. That is not to say that such philosophers as Plato, Aristotle, Epicurus, Hobbes, Spinoza and Joseph Buttler functioned like parish priests or a citizens' advice bureau; they did not seek to give detailed practical advice as to how we should behave on a particular occasion, but they did believe that they could communicate some general but crucial knowledge of good and evil. It was their belief that there is such a thing as a true moral code or a normative ethical system and those philosophers

could show what it is. The philosopher's task, in their view, primarily consists in setting forth systematically the first principles of morality".2

However, to say that the first order ethics deals

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

merely with the first principles of moral evaluation, is an under statement because traditional ethics takes other interest basic to the philosophical discussion of a good life. Most importantly, for the traditional moral philosophers, mere theoretical moral knowledge of good life is not sufficient. One has to apply this theoretical knowledge in real life situations so as to lead to a good life. So knowing about the basis of goodness is to become good. In this sense, it is argued that being good is to do good and that something good has been done, is to know why something is good. So knowing, doing and becoming makes a comprehensive whole with regard to good. This is essentially Socratic and Aristotelian conception of traditional ethics that transcends pure theory of good life to enter to discussions of values, virtues and value basing for being good. Normative or first order ethics relates itself to the discussion of basic virtues and values needed for a good life. It is important to know that for many later philosophers, the logic of moral discourse, analysis of moral language, including the analysis of language and virtues are more important. We will come to this shortly. For the present, the traditional first order ethics has not been completely rejected in recent times. First order interest in values and virtues has emerged with a renewed interest in virtue ethics and axiological ethics. We have said before that ethics takes some interest in analyzing the psychological basis of ethics which is not exactly what is done in psychology. Ethicists study the different psychological stages of moral development and moral evaluation of human beings in societies. The descriptions of cognitive, conative and affective states of the mind are importantly discussed in traditional ethics. We will now discuss briefly the nature of second order ethics and its near relation with the first order ethics.

It is important to note here that though meta-ethical interest was taken by a number of traditional

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ethical thinkers dating back to Plato, many ethicists wrongly believed that such an interest was taken much later by analytic philosophers. The study of the works of Plato for instance, reveals that for him justification of a moral first principle was extremely important. Most of the time he considered intuitive justification to be most important. Aristotle on the other hand preferred empirical justification, where as J.S. Mill resorted to heuristic justification. Clearly, the logic of moral discourse, contained in the justification of the moral principles was important for the traditional thinkers as well. Similarly, these thinkers attended the clarification of the meaning of basic ethical concepts and ethical judgements. As such, inquiry into the language of ethics was important for them. Hence, it is unnecessary to make a historical divide among ethical thinkers and say that the traditional normative thinkers had no meta-ethical interest. However, meta-ethical interest assumed greater importance, and greater care was taken by a number of analytic philosophers, particularly those belonging to the 20th century. These philosophers though those logical and semantic problem like the meaning and use of moral terms and moral judgements and the problems of proving and justifying ethical principles are of utmost important. Such interests are "meta-ethical" in nature because those are "after (meta) inquiries" about ethical matters, that is inquiries after we have talked at length about the primary ethical matter, which is normative in nature. Metaethics is thus "after inquiry" in the sense of logical, analytical and critical thinking about ethical language and ethical evaluation. We can say that metaethics is a study of the language of ethical inquiries, the language in which many ordinary words and concepts are used for deciding, evaluating and prescribing conduct. In this sense, normative ethics is a study of the ideals of life, where as metaethics is study of knowledge of use of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

moral language. Metaethics, like normative ethics, do not establish a secret moral system, rather it inquires into the logic of the establishment of such systems and analyse moral language that contains a number of moral concepts, Metaethics, like normative ethics, does not make ideal moral statements, rather discusses the meaning and use of such statements. Undoubtedly, traditional moral philosophers analyse moral concepts. The metaethicists do not analyse moral concepts isolatedly taking them to be aspects of reality rather analyses the moral language as such. In so far as metaethics is an after study, it is called second order ethics, meaning thereby not what comes historically after first order ethics, rather inquires about what were not predominantly taken under first order ethics. The second order metaethics is thus a meta-study of ethical matters, such as ethical language and ethical justification.

One way to understand the basic difference between normative ethics and metaethics is to consider the role of descriptive ethics in their relation. For example, utilitarianism as a normative principle states that moral goodness consists in maximization of pleasure for maximum number. Descriptive ethics on the other hand provides sociological, psychological, economic and political factual justification in favour of such utilitarian statement. However, metaethics doesn't describe why such statements can be made or are made, rather if inquiries into the logical basis of making such utilitarian claim and tries to analyse the meaning of moral concepts such as "good" when used along with statements such as 'maximization of pleasure' and so on. As such, normative statements tell us what should be the ideal of life whereas descriptive statements tell us what are the positive reasons for making such claims. Metaethics doesn't take interest in both these things; it considers after-inquiry concerning the very meaning normative and value statements. No

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

doubt, second order inquiry involves first order inquiry and therefore takes interest in the meaning of claims of normative ethics. In the words of Kai Nielsen, "the effort of the metaethicists is not, in the most general terms, to tell us how to live or to justify living in a certain way but to make clear what mortality is all about and, particularly to ask whether normative ethics is really possible as a rational inquiry. If it is, how can it be rationally pursued?"[3]

Before coming to the point that the first order and the second order inquiries are not completely disassociated, it is important to note that metaethicists were no less absolutist, in declaring in the metaethics is what is ethics proper and that ethical statements are meaningful based on grounds available to us. The early positivists, for instance thought that the normative task of ethics is fictitious and metaethics should be taken as the only sensible task of ethics. The metaethical inquiry undertaken by the positivists amounted to the conclusion that ethical statements are at best emotive in nature, that IS, they are emotively meaningful. Other analysts later on showed inconsistency in such thinking and argued that ethical statements neither evoke emotions nor cause emotions, they are only prescriptively meaningful. Even this was doubted until a more sensible stand was taken that ethical statements are meaningful on many grounds available to us not one because the use of ethical terms in ethical contexts are multifarious.

We can now consider why the first and second order ethics are closely related. The first thing to remember is that bereft of the gamut of ethical statements emerging from first order discourses, it is hardly anything left for the language analysts, to analyse. It is too odd to say that metaethicist can do away with the ordinary normative language. Similarly, if metaethics completely avoids normative talks, the talks about the ideals of the life and about values and virtues, there is hardly any need for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

scrutinizing the logic of the normative discourses. It may be argued that metaethical interest m ethical language is normatively neutral and value neutral. This is to say that metaethical interest in meaning of ethical language has noting to do with the truth and falsity of what has been claimed in that language. Whether that claims is really related to definite ideals or values or virtues is of no interest of the metaethicists. For instance, the meaning analysis of this statement that "egoistic pleasure is the only good", a metaethicist remains neutral to the reality or the ground level truth and falsity of what has been said. For the metaethicist, it is hardly of an interest to know, whether there are such people making this claim and they make such claim and whether those claims are on the ground levels of the reality, true or false. As such, the meta-ethicist is not neutral to the meaning of normative claims rather they are neutral to the reality of those claims. Metaethicist, unlike the normative ethicist, have no meta-physical interest because they do not take any norm or any ideal to be really sacred. But the metaethicists as said before, cannot say that we can remain absolutely neutral to the normative language.

We can say that though normative and metaethical interests converge, metaethics is neutral to normative interest in so far as the one do not entail the other or the one do not logically support the other. For example, the normative thesis that "Pleasure is the only good" is not presupposed by the metaethical thesis that such a normal statement is emotive in nature. Conversely, if we say that moral statements are emotive in nature, is not presupposed by the thesis that pleasure is the only good.

Further we can say that the semantic consideration in moral philosophy doesn't neglect the aspect of human life. We have to understand that language is only an aspect of human life and morality is another aspect. Both language and morality are related as far as language is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

used for moral distinctions, expressions of moral feelings or emotions and for the clarification of the moral point of views. In the work Human Nature and Conduct (1992) John Dewey clarifies that moral language is used to refer to the "concrete demands in action" with which a person is involved in social relation. Not every evaluative term in moral philosophy is without factual significance because they refer to aspects of human life or facts involving men. In the words of Ben Kimple, "the terms 'right' and 'good' for instance refer to realities. Which are 'factual' ... The realities referred to in moral philosophies are not, of course, the realities which are studied on some of the specialized sciences. But this fact constitutes no disparagement of the vocabulary of moral philosophy."4 It is clear that in case of distinguishing moral works we need not refer to language distinction but to human life as such. We have to consider human experiences and social interactions.

References :

1 Nielsen, Kai, The Problems of Ethics in the Encyclopedia of philosophy-edited by Poul Edwards in Vol. TIT. ~.1::~n-: ;l1T' Publishing Co. Inc. & The free Press, New York, Collier Macmillan Publishers, London, 1966, Page -117.

2 Ibid

3 Nielsen, Kai, The Problems of Ethics, in the Encyclopedia of philosophy edited by Poul Edwards in Vol. III, Macmillan Publishing Co. Inc. & The free Press, New York, Collier Macmillan Publishers, London, 1966, Page -119.

4 Kimpel, Ben Principles of Moral Philosophy, Philosophical Library, N.Y. 1974, Page -1'03.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WOMEN'S EMPOWERMENT FROM THE PERSPECTIVE OF EXISTENTIALISM

Dr. Mukul Bala
Department of Philosophy,
University of Lucknow

Abstract: Women's position in the society has always been serious concern among the philosophers. Philosophical views on women have been changed from time to time but one thing was common that women have been subordinated because of biological difference. Although the traditional philosophical views subordinated women because of prejudices of the time but it helped on the other hand suggesting women should not be treated as an object and should be provided equal rights as men. The objective of the present research paper is to explore the existential perspective on women to establish individual identity of women. Women's position in the society has always been serious concern among the philosophers. Feminist philosophy arose in the early 1970 and has developed strongly in Western Europe, North America, and Australia. In these regions, feminist Philosophy has become a major sub discipline within philosophy. It investigates how biases against women are embodied in past and present philosophy. Specially, feminist philosophers study and criticize biases against women within writings from the history of philosophy, especially writings by canonical authors like Plato, Aristotle and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

others; areas of contemporary philosophy such as epistemology (the theory of knowledge) and ethics; and patterns of imagery and symbolism that can be found in writings from both past and current philosophy. Having criticized the male biases they have found in past and present philosophy, feminist philosophers have developed new theories which are intended to improve on the older, biased, theories.

Existential feminism derives from the school of thought of Summoned Beauvoir. This analysis uses existential categories such as immanence-transcendence, subject-object, self-other to explain the oppression of women. She maintains that women have become the "other" or object of men's subjectivity. Primarily due to one's biology, women's oppression consists of being denied transcendence and subjectivity. In positing the question "What is a woman?" She seeks to understand the state of women's oppression and subordination. Her answer blames the system of patriarchy, which defines the male as the standard for all normality, locates women's defectiveness as naturally occurring within her biology, and traps the female in the immanence of her facility/ biology Following Beaver's existentialist perspective, woman is not regarded as an autonomous individual but rather as the other, in opposition to man, the subject.

In He ideas existentialist theory, Dasein/the self, wrought with anxiety, must continually choose between non-being and being. Fearing nothingness, the self seeks to escape from existence. " It does this by losing itself in the bourgeois familiarity of the everyday world of prefabricated identity" "drifting along towards alienation."3 This rejection of freedom is a moral fault or is done in bad faith. Therefore, the female sex has a double burden: as humans, they are logically compelled to inertia, but as women, they are relegated by men to being an object.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Through myths, created by men and understood as absolute truths, man/Subject seeks to "attain himself only through that reality which he is not, which is something other than himself."4 It follows that the myth of the feminine has served man's interests by justifying his dominance and privileges. A woman who does not accept herself as a Subject creates no myths of her own, but rather accepts the myths presented by men. Kenneth Burke would label woman's inactivity and complacency as "trained incapacity [where the] very authority [i.e. patriarchal authority] of their earlier ways interferes with the adoption of the new ones. Nonetheless, Beauvoir holds women accountable for their failure to transform from the inessential to the essential because of their lack of solidarity with other women. In reality, both sexes are to blame because men reject women's quest for existential freedom and women forgo transcendence in exchange for an inauthentic life of material protection and malecreated state of being. Beauvoir also conceives Women's oppression as functioning within the framework of binary opposition. However, she believes this duality has existed since primitive society and was not originally correlated with the female and male sexes: pairs such as "Sun-Moon, Day-Night, and Good-Evil" involved no "feminine element."6 Women's current submissive status within this dua lity appears as natural or innate since no cataclysmic historical event brought it about. Therefore, Beauvoir locates the source of woman's oppression in her socially constructed biology, which is regarded as inherently and immutably defective. Beauvoir rejects the idea that women are destined by their biology and rejects a 2 hierarchal distinction between binary opposites. Women must accept the facticity of their bodies, and continue to establish a path of transcendence alongside men.7 The egalitarianism that Beauvoir seeks through existentialist ethics is sometimes labeled "antifeminine" because it promotes an "abstract and repression of difference."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Luce Irigaray respects Beauvoir's "work for social justice and supports the "maintenance of the liberating horizons which [Beauvoir] opened up for many women and men;" however, she faults' Beauvoir for failing to embrace difference and failing to "give back cultural values to female sexuality."8 Beauvoir's endorsement of existentialism as a means for women's liberation has been criticized for its masculine and patriarchal origins. Women are forced to emulate the masculine standard of transcendence, which is considered as "anti-feminine."

Such an analysis overlooks Beauvoir's key statements on women, men, and existentialism. Beauvoir ~nticipated such criticism in The Second Sex. She explains that all of women's goals, including their attempts at transcendence, have been dismissed as "masculine protest" or as efforts to imitate the male rather than as being dismissed as "masculine protest," or as efforts to imitate the male rather than as being solely done for women's own sake.9 This is circular reasoning: Beauvoir is faulted with espousing masculine existentialism, but this' accusation also operates under a male-as-normative belief system, which fails to view women as autonomous individuals. Irigaray believes that "the philosophical order has to be questioned, and disturbed, in as much as it covers over sexual difference." I 0 Beauvoir does exactly what Irigaray posits by re-working masculine philosophy and making it belong to women. Drawing upon Sartre's existentialist methods, Beauvoir formulated her own existential philosophical model, which, when applied to women, could blaze a path to liberation.

Concerning sexual difference, Beauvoir explicitly acknowledges the difference between women and men in both reproduction and sexuality: There will always be certain differences between man and woman; her eroticism, and therefore her sexual world, have a special form of their own and therefore cannot fail to engender a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sensuality, a sensitivity, of a special nature. I I Therefore, it is apparent that just as Irigaray seeks to locate women's self outside the patriarchal system through the creation of a new sexual identity, Beauvoir does the same: she reshapes women's sexuality and reproduction outside of patriarchal myths.3 Using postmodernism instead existentialism, Luce Irigaray believes there is no way to answer, "What is woman?" because the concept of woman does not exist separate from that of man.12 The feminine is enveloped within the masculine, and is reduced to a "position of inferiority, of exploitation, of exclusion, [especially] with respect to language."13 In contrast to Beauvoir's understanding of a hierarchically defined dualism between woman and man, Irigaray maintains that women and men are both represented by only one sex: the male. "The feminine has never been defined except as the inverse [or] the underside of the masculine." 14 It appears that Beauvoir and Irigaray's understandings of women are more similar than' different: both seem correct in their interpretations. "The Reign of the One [the reign of the male standard] is built on a binarism." 15 Therefore, the phallogocentric system tricks women into believing that they occupy a place (albeit a subordinate one) in the binary opposition. This is an illusion, because in reality women's place or identity is merely that which has been created for them by men. To believe in a "concept of femininity ... is to allow [women] to be caught up in system of ' masculine' representations which serves the auto-affection of the [male] subject."16 Although Beauvoir declares, "we must discard the vague notions of superiority, inferiority, [and] equality," she seeks women's equality with mere along a horizontal axis within a binary system. Irigaray would find this goal impossible because for her, the binary system only serves the interests of a patriarchal system. Ultimately, the elimination of patriarchy (a goal for both Beauvoir and Irigaray) would align their perspectives.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Irigaray correlates the female identity with Matter in its capacity for receptivity to molding by the male world. Matter has no reality; it aspires towards 'Real-Being' but essentially is a "phantasm" of existence. Matter is without a soul, intellect, or life, it is non-existence.17 This recognition, applied to woman, is similar to Beauvoir's views of woman as inessential. For both Beauvoir and Irigaray, the phallogocentric world relegates women to passivity, receptivity, and submissiveness. Therefore" like Matter, " is eternally present without ever truly entering into the realm of the community." 18 Woman/Matter is "like a mirror, showing things as in itself when they are really elsewhere, filled in appearance but actually empty, containing nothing, pretending everything."1 9 This is another parallel between Beauvoir and.

Irigaray: they describe woman as a mirror reflecting man's identity, especially the philosopher's identity. Beauvoir explains this as existentialist oppression where man seeks recognition and identification in making woman an Object. For Irigaray, the female is compelled to mimicry because she can mirror "all impressions without appropriating them to 4 [herself] and without adding any."20 Women, like Matter, take on no particular form or identity: this necessitates women to locate their nature and experiences outside of the masculine-defined realm, the realm of "Real-Being". Otherwise, women will remain mere " reservoirs of matter and of speculation."2l Again, this applies to Beauvoir's view that women must find their identity through transcendence, which exists outside of their patriarchal-prescribed immanence.

For Irigaray, the liberation of women can only occur through recognition of the sexual difference, which "is probably the issue in our time [that] could be our salvation if we thought. it through."22 Because the self has always been defined as masculine women must rethink their identity and create a female subject. An ethics of lateritic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is desired over an ethics that combines the sexes into one universal self, which is based on masculine imaginary. An ethics based on difference relates to Beauvoir's goals in existentialism. As Subjects, women and men must both affirm their existence as non-being. This can only be accomplished through freedom, which is dependent upon reciprocity, "by engaging itself in the world."[23] The quest for equality presupposes that male is the standard for normalcy, a standard that women must attain. Women then strive to be like men, or to become men. Through laws and social equality, women are more of ten treated as men; however, they are never treated explicitly as women. Can women find their own standard of normalcy, which would locate the concept within their own identity? According to Irizarry, to demand equality as a woman is a mistaken expression of a real objective. The demand to be equal presupposes a point of comparison. Actually, Christine Littleton argues that equality is a mathematical impossibility because "only things that are the same can never be equal."[24] Why women allow themselves to be measured to any standard, which excludes a variety of individuals? Patriarchal notions of power and control set up guidelines of binary opposition, which force women to strive for equality or superiority to men. Regardless of the fact that such a goal is futile within patriarchy; women's innate differences remain devalued instead of being recognized, celebrated, and respected. The human species is divided into two genders which ensure its production and reproduction. To wish to get rid of sexual difference is to call for genocide.

Although Beauvoir strives for a politics of equality, she also proposes an ethics of ambiguity and alterity. Debra Bergof fen and Emily Zakin understand Beauvoir to project a "muted voice" in her works that "lends itself to an association with and reclamation of feminine 5 sexual difference than the more ascendant voice at times

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

explicitly refuses. Does Beauvoir's concept of equality mean equal rights it uniformity? Or does her notion of "difference in equality" correlate with Irigaray's concept of multiplicity and sexual difference? Since Beauvoir writes that the emancipation of woman must entail a release from her relations to man and an independent existence, it seems appropriate to align her more closely with Irigaray. Furthermore, "one can interpret Beauvoir, like Irigaray, as understanding sexual difference to be indispensable to a theory of inter-subjectivity. The final sentence of 'The Second Sex' affirms "fraternity" between women and men 'by and through their natural differentiation.'

The patriarchal culture has relegated women to biological reproduction and has excluded the "maternal" from the construction of language. If women are denied time, place, and space to exert their existence as subjects, and denied language to speak the feminine, how can they begin to transform social discourse? Irigaray explains that "miming the mimes" is the most effective transformation of language and communication that women can accomplish within a phallogocentric system. In deliberately assuming the feminine function of mimicry, women can thwart the working of patriarchal culture by converting their subordination into affirmation.

Irigaray explains this concept as a way for women to re-create themselves as Subjects through the alteration of their culturally (male) defined behaviors. Women can "mime the mimes" by presenting themselves to society in ways that (I) reveal that which should remain concealed, and (2) can exaggerate the ridiculous notions of the feminine ideal as defined by the masculine. "Miming the mimes" is a rebellious reaction to a patriarchal culture that oppresses women and limits their capacity for freedom. Like hysterics who were subconsciously revolting against the restrictions of Victorian society, women today must consciously reject the culturally prescribed ideals of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

femininity.

Conclusion: From the above discussion, we must affirm women's lack of being and choose existence; existence as non-beings. We are all subjects, not objects, and subjectivity grants freedom. Freedom entails reciprocity. Ones freedom is dependent upon another' s. We must accept this ambiguity and understand ourselves as individuals and parts of a collective.

Oppression results from the denial of ambiguity, which also becomes a denial of freedom: Freedom is chosen and must be achieved and maintained with every decision.6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

References

1 Beauvoir Simone De, 'The Second Sex,' Vintage Books, New York. P. 102.
2 Heidegger Martin, 'Being and Time,' New York, pp. 164-235.
3 Donovan, 'Feminist Theory' Continuum, New York, p. 119
4 Beauvoir Simone De, 'The Second Sex,' Vintage Books, New York. P. 139.
5 Burke Kenneth, 'Permanence and Change' California Press, Californ ia, p. 23.
6 Beauvoir Simone De, 'The Second Sex,' Vintage Books, New York. p. 23.
7 Ibid, p. 717.
8 Irigaray Luce, 'This Sex Which Is Not One,' Cornell University Press, New York, p. 13.
9 Beauvoir Simone De, 'The Second Sex,' Vintage Books, New York. P. 51.
10 Irigaray Luce, 'This Sex Which is Not One,' Cornell University Press, New York, p. 159.
11 Beauvoir Simone De, 'The Second Sex', p. 731.
I2 lrigaray Luce, 'This Sex Which is Not One,' Cornell University Press, New York, p. 122.
13 lbid.,p. 16 1.
14 Ibid. p. 159.
15 Irigaray Luce, 'To Speak is Never Neutral,' Cornell University Press, New York, p. 230.
16 I bid. p. 122-123.
I7 lrigaray Luce, 'Speculum of The Other Woman,' Cornell University Press, New York, p. 168.
18 Ibid., p. 125.
19 Ibid ., 169.
20 Irizarry Luce, 'This Sex Which is Not One,' Cornell University Press, New York, p. 151.
21 Ibid., 155.
22 Irizarry Luce, 'An Ethics of Sexual Difference,' Cornell University Press, New York, p. 5.
23 Beauvoir Simone De, 'The Ethics of Ambiguity,' p. 78.
24 Littleton Cristine, 'Reconstructing Sexual Equality,' California Law Review, p.75.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Whither socialism

Dr. SuMash Shukla

Lecturer, CGDS, University of Allahabad

Ever since the disintegration of e U.S.S.R, ious question marks have been raised about the future of Socialis . It is mg asked whether soci • ism was a fantasy or a sick ideology or it still H ture. In this paper, an tempt is being made to an.nver these questions. It be s by analyzing soci sm as representing four different th ght streams -. ciali as an eter dream of humanity; socialism as Marxl theory to alyse the Historical d social developments; as aform of a movement; d a' a social, economic d political system. Taking into account the unprecedente elflPments that ave taken place over the last two decades marked by libe lization, .privatizat• n and globalization, it examines the ideology of socialism' all these four asp, cts. Furthermore, it tries to explore the relevance and scop of socialism in the contemporary globalised world.

The term socialism, derived from the Latin word 'sociare', meaning to combine or share. Over the last two centuries, the term socialism has been understood and defined by various thinkers and schools of thought in various ways so that C.E.M. load, in his work 'Introduction to Modem Political Theory' has significantly observed that Socialism is like a hat that has lost its shape because everybody wears iLl

However, it has to be said that although Socialism

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and Liberalism have common roots in the Enlightenment, and share a faith in principles such as reason and progress, socialism emerged as a critique of liberal market society and was defined by its attempt to of fer an alternative to industrial capitalism.2 Towards the end of the eighteenth century, several thinkers and reformers in France, England and elsewhere in Europe began to specifically address the conditions of modem industrial capitalist society. This led to the recognition of the structural inequality within modem capitalism, and to the limitations of laissez-faire liberal states in providing a solution. The search for alternatives to capitalism as an economic system and of classical liberalism as its political counterpart gave rise to a distinct theoretical approach, known as socialism.3 Therefore, it could be said that Socialism is an ideology like Liberalism, which is a child of the industrial revolution being associated with the emergence of an industrial working class. However, despite being associated with the working class parties, it differs from mere trade unionism in the sense that it seeks to transform society in cooperative and egalitarian directions.

Generally speaking, socialism can be understood In three distinct ways5 One, it could be seen as an economic model, usually linked to some form of planning and collectivization. Socialism, in this sense, stands as an alternative to capitalism. Secondly, socialism is seen as an instrument of the labour movement. Socialism, in this view, represents the interests of the working class and of fers a programme through which the workers can acquire political or economic power. Thirdly, in a broader sense, socialism is understood as a political creed or ideology, characterized by a particular cluster of ideas, values and theories such as community, cooperation, equality, social class and common ownership.

However, if one were to analyse the historical evolution of socialism since the nineteenth century, it

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

could be said that socialism has represented four different though interconnected streams:6

First, socialism has been the eternal dream of humanity: the desire to live in a just, rational, humane society in which no human being will live on the labour of others, in which the few belonging to the property -owning classes would not dominate society but the vast mass of working people will be empowered and will control their own destinies and will make their own history.

Second, as Marxism, socialism has taken the form of a theory, a set of ideas, a way of looking at society, a method of analyzing social development, an ideology guiding social practice. Third, socialism has taken the form of a movement of millions for social transformation.

Fourth, it has meant a social, economic and political system which has tried to actualize the objectives of the socialist movement and the socialist dream.

The Bolshevik revolution marked the turning point in the history of social ist movement, which inspired many countries to adopt socialism. However, the disintegration of the U.S.S.R. had a shattering effect on the socialists and on the whole idea of socialism. The Soviet State and society was an inspiration to millions all over the world and with its collapse the entire edifice of socialism seemed to have collapsed. It seemed the effort to build an alternative to capitalism had failed. Countries worldwide thereafter adopted the western economic model marked by liberalization, privatization and the current wave of globalization. This led to two questions being asked world over: what went wrong and what is now the future of socialism?7, and prompted a debate between the proponents of socialism and the opponents of socialism. For the proponents of socialism, the disintegration of the U.S.S.R. and other socialist states of Eastern Europe did

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not signal the end of the socialist movement. For them, this happened due to certain defects in the political system of the Soviet and the Eastern European states, which could be rectified in future and it did not cast a question mark over the relevance of the socialist ideology. However, the opponents of socialism announced the death knell of socialism declaring that it was a fantasy, an unrealizable project, or even a sick social ideology, and that there was never any real alternative to capitalism8 This led to the famous proclamation by Francis Fukuyama as the 'End of History.[9] The basic thesis put forward by Fukuyama can be summarized thus: "history since the French Revolution, had been driven by a core dynamic conflict between the forces supporting collectivism and those endorsing the idea of bourgeois' individualism; that with the Russian Revolution of 1917 the balance clearly tilted towards the former; that by the late 1970s, however, the balance began to till the other way as the various efforts at economic planning in the Third World started to show signs of fatigue, that this shift became more pronounced though, when Gorbachev assumed of fice in 1985 in U.S.S.R. and began to challenge traditional Soviet assumptions, and it became clearer still when Gorbachev fmally decided to abandon Eastern Europe and the peoples of these countries opted for bourgeois democracy and market economics.,,10 This according to him, represented a historic victory for the forces of liberal individualism and thus ended the historical debate between Capitalism and Collectivism (Socialism) decisively in favour of liberal economic values based upon capitalism.

With reference to the four different streams of socialism as mentioned earlier, it has to be said that in the sense of a social, economic and political system as represented by the U.S.S.R., it has clearly failed. The biggest weakness of the Soviet State was the absence of democracy and civil liberties. Though visualized as an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

embodiment of popular sovereignty wherein civil liberties would become a part of the life of the people leading to the establishment of socialist democracy, however, under Stalin and thereafter, the Soviet system transformed into a totalitarian structure, which led to economic and cultural stagnation as well as intellectual and creative atrophy. What happened was that intellectually Marxism was used not to unravel but to conceal the reality. By the early 1980s, the Soviet people were no longer willing to tolerate Stalinist restrictions on their basic freedoms. Socialism without democracy had little meaning for their lives, especially when accompanied by economic stagnation. The response to this by the new leadership under Gorbachev, in the form of Glasnost and Perestroika, produced an unmanageable political and economic crisis. In the end, the Soviet system disintegrated because it could neither withstand the strong winds of democracy nor compete with the advanced capitalist countries within the structure of a developed world economy. Undoubtedly, the biggest defeat of the communist regimes and the communist movements had been vis-it-vis democracy. They let capitalism appropriate democracy when throughout history, the capitalist and other properties classes have opposed extension of democracy to the common people and have tried to narrow down its scope and functioning.

As regards Socialism as a theory, one cannot deny the relevance of Marxism as an effort to understand society in a scientific and historical manner. Using the dialectical method, it presents an analysis of the historical evolution of society based upon the distinction of class on the basis of the ownership of the means of production. It emphasized upon the full development of productive forces on the basis of modem science and technology as a precondition for the very beginnings of the establishment of a socialist society which will do away with class domination and class exploitation. However, it has to be said that despite the capacity of Marxism to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

interrelate different aspects of human condition and see and analyse them as a whole, it is certainly not a panacea to all questions and problems of human race. For example, it has failed to deal adequately with nationalism and democracy.

As a movement, socialism has been a massive world wide movement for the transformation of the world society. However, repelled by the closed character of the Stalinist version of Marxism, many individuals, parties and movements tended to abandon Marxism itself whereas those who remained loyal to it accepted its Stalinist version and were no longer able to interpret Marxism in its usual scientific way. The Communist Parties also increasingly became replicas of the Soviet Communist Party, with democratic centralism becoming centralized dictatorship of the dominant leaders over the ordinary members, the whole time cadres and the dissident leaders. I I They of ten relied upon the reputation of the Soviet Union to attract people to their policies, programmes and ideology. However, the movement suffered a big jolt with the disintegration of the U.S.S.R., whereas the legacy of the Stalinist past is not easy to shed all of a sudden and begin afresh as if nothing had happened.

As regards the future of socialism it could be said that the future of Marxism as a tool for analyzing a class dominated society is bright. As long as problems, such as class domination, poverty, inequality, economic and cultural deprivation, and unequal economic and political relations between nations, are there it will remain the most important though not the only tool for doing SO.12 At the same time,Marxism itself has to be restructured and Marxists will have to give up the notion of that they possess a monopoly over socialist thought and movement and accept the concept of plurality of doctrines in a social movement as also in social analysis. However, despite

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

this it has to be said that all theories of social change will have to build upon Marxism for its following key tenets will stand the ground: [13] struggle continues and capitalism is unable to resolve the contradictions in the realm of economy, culture, democracy and human relations. As long as the world system is divided into the capitalist core of First World countries and the peripheral Third World countries, there is always scope for the social ist movement. However, it has to get rid itself of the Stalinist dogma and authoritarianism and integrate with the contemporary upsurge of democracy and draw positive strands from liberalism as well.

Socialism as a vision would always remain immortal arid it would always inspire the under privileged and the exploited to struggle for the actualization of this socialist dream.

By way of conclusion, it could be stated that socialism, properly understood, is a historically necessary and possible negation of capitalism. 14 For the world we are living in is a capitalist world, WHICH IS more capitalist than ever before after the Soviet collapse. Definitely, it has to be said that the socio-political system of the U.S.S.R. was a failed revolutionary experiment. However, what happened in the erstwhile

U.S.S.R. does not in any way invalidate Marx's argument for the necessity and possibility of a socialist negation of capitalist social order. Only the struggle for socialism is turning out to be more protracted and more complex.

The reasons which gave rise to the movement for socialism still hold more so, at the beginning of this century than they did at the beginning of the last or at any time earlier. Capitalism still remains a deeply exploitative and ecologically disastrous way of organizing social life. Apparently triumphant, capitalism continues to operate

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

under the same structural compulsions, producing the same catastrophic consequences as before. It remains ridden with crises and congenitally unable to subordinate its achievements to the needs of human beings, unable despite its prodigious productive abilities, to of fer even bare survival to vast majorities in the world. Despite its current apotheosis, capitalism has resolved none of the problems which have for more than a century and a half given sustenance to socialist aspirations and struggles. The logic favouring a world wide transition to socialism remains as compelling today as it has ever been. The collapse in the Soviet Union does not in any way change this logic, except that the economically exploitative, morally repulsive, and ecologically unsustainable character of capitalism is in the era of globalization is now more apparent than at any time in its history.ls

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

C.E.M. Joad, Introduction to Modern Political Theory. Oxford University Press, New
· Delhi, 1985, p. 40.
Andrew Heywood, Politicla Ideologies: An Introduction, Palgrave and Macmillan, New
Delhi, 2004, p. 105.
Sunalini Kumar, in Rajeev Bhargava and Ashok Acharya (cds.), Politicla Theory: An
Introduction, Oxford University Press, New Delhi, 2008, p. 249.
Robert Gamer, Peter Ferdinand · and Stephanie Lawson, Introduction to Politics, Oxford
University Press, New York, 2009, p. 119.
Heywood, n. 2, pp. 107-108. Bipin Chandra, "Socialism: End of a Dream?" Mainstream, August 22, 1992, p. 19. Chandra, n. 5, p. 19.
(9)
Ibid., p. 19.
Francis Fukuyama, "The End of History", The National Interest, no. 16. 1989. 10 Michael Cox, 'From The Cold War To The War on Terror', in Steven Smith and John
Baylis (eds.), The Globalization of World Politics, Oxford University Press, New Delhi,
2007, p. 134.
II Chandra, n. 5, p. 20.
12 Ibid., p. 22.
13 Ibid., p. 22.
14 Randhir Singh, ' Future of Socialism', accessed at http:// mrziae monthly review.orgl2007/singh291207.htmlaccesed on 16.2.2012.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CHITANY-AS A MYSTIC AND HUMANIST

Chandreshvar Prasad Singh
Junior Research Fellow, ICPR
University of Rajasthan, Jaipur

India has a rich and varied cultural heritage. Its culture rests upon its sublime philosophical and religious truths which are enshrined in the Vedas, the Upanishads, the Pmanas and the Gita and which have been cherished, pursued and developed since the dawn of its history Faith in the unseen, but experienced, spirit, has been its dominant note. **In** India, philosophy and religion have not been separated, for philosophy deals with the theoretical principles concerning ultimate reality whereas religion is the practieal application of those principles in one's daily life.

Chaitanya was one of the prophet seers of India who propounded and practiced the wisdom of the Upanishads in Bengal of medieval period of Indian history, which has been characterized as the period of Bhakti movement. Chaitanya belonged to the Vedanta school of India thought which held that the ultimate reality is one, which is the source, sustenance and consummation of all life and which imparts value and significance to the universe and man. But he belonged to the Vaishnav or the thesistic Vedanta as opposed to the absolute Vedanta of Shamkar. Instead of believing that reality is one without a second. .

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Above all forms, differentiations and attributes. He held that it being the source of all forms of existence, the latter are real not apparent[2] Vai shnavism in the hands of Chaitanya was based upon Shrimad Bhagawat and was influenced by the love lyrics of jayide, Vidyapat and Chandidas[3]

He(Chaitanya) modified and emphasized certain features of Vaishnavism in a new manner and this added something of his own which was the outcome of his own mystic experiences - with utmost and untiring emphasis on love of and devotion to the supreme being which would bring peace, harmony and bliss and satisfy the whole being of ma, not a certain aspect of it.

The contribution of Chaitanya to Vaishnav Philosophy and religion is immeasurable. He infused new vigour and life to the dry. Mechanical and static religion of his time and made it easy, simple and practicable for one and a1l[4]. By emphasizing the essence of true reiigiGn, he gave a death blow to dogmas, rituals and superstitions that were followed in the name of religions. In laying stress upon love for Bhakti as the very life and soul of religion. He demonstrated the futility of mere logic and intellect and this appealed more to the heart than to the mind. He proved the strength and vitality of faith of ten without a sermon of speech, for religious experience is not a matter of verbal communication but it is a burning passion and a strong convocation.

The most notable and lasting contribution of Chaitanya to Vaishnavism was the introduction of name - Sankirtan or the Chanting of Lord's name aloud without any abstention from its joys and sensations. In fact, he preferred the secular values to the sacred ones. He had a predilection for the active virtues in comparison to the passive ones.

Humanism as preched by the positivists is as follows.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It believes that man is the be-all and end-all of all values. There is nothing supernatural or Divine. Religious values are just misleading and empty nothings. Religion exercise an operation influence on man. It is for the exploitation of those who require an emotional support in the form of God. God is a convenient crutch for the morally disabled and crippled and Nehru was a humanist is this sense. He claimed himself to be the upholder of scientific atheism. Once he remarked that if he could make himself intellectually attuned to any philosophy of religion it was that of Buddhism. **It** is strange that in spite of his Brahmanic heritage, in spite of his childhood days spent on the banks of the confluence of the Ganga and Yamuna at Allahabad. and in spite of the prefix "Pandit" attached to his Name, Nehru a born Hindu remained all his living religious prejudices. His only daughter was ", married to a parsi. His way of living was an admixture of both oriental and occidental cultures. He believed that human values are to be cherished above all values and in this sense only he upheld his faith in the ultimate victory of mankind over all impermanent shackles of race, country and religion Nehru was secular in the true sense of the term And even his bitterest political opponents had to conced this remarkable quality of his, in a country Hindu majority and in an atmosphere haloed with the aura of Hindustan.

Nehru's Humanism Expresses itself in his essential faith in Democracy committed deeply to the idea that the will of the people must be respected. As a leader his dedicated service to his own country and his unparalleled efforts to uplift the man of his once oppressed and down-trodden motherland his personal sacrifices and devotion to the cause of the Asian and the African countries will remain as glorious Chapters of gilded letters in the entire history of human civilization.

The Nehru saga will be told and retold for generations to come as the story of a rare idealism whose

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

essence was humanism "The great men of history come. few and far between. Jawahar Lal Nehru was one of team."

"In him the East and West have blended, The former to show him the way of life and the latter to give him a wider understanding of the impulses that move the destinies of man. His ardent Nationalism has, therefore grown in to a firm conviction that true freedom of our people cannot co-exist with tyranny and oppression of the nations.

Restriction of caste and creed Chaitanya knew well that in the then times neither subtle speculation, nor hard penances could transform the individual and the society and the masses were neither interested nor capable in either of them with keen insight Chaitanya reali zed the earliest and surest way for the redemption of common man. When in the past kirtan was confined to temples and homes, Chaitanya brought it out to the streets naming it is nagar Sankiertan Chaitanya knew the psychological significance of nagar SAnkirtan Becouse Chanting the Lord's Name aloud in the streets changes the environment and the mood of the public with the change of this mental attitude people feel calmness and serenity even in the fever and felt of modern life. Name Sankirtan was thus a. form of Bhakti for the common man.

Chaitanya knew it well that in aptitude and capacity men differ, hence he prescribed a graded scheme of religious discipline. It shows his attribute of omniscience in prizing humanity according to the variance of worth and aptitude. This step of Chaitanya was in true with modern psychology too which recognizes a discipline of self development corresponding to the taste and temperament of men. For the common man there was Nama Sankirtan. A step higher, for those who were able enough to undertake the strict injunctions of Sadhana

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

or spiritual practice he (Chaitanya) prescribed Viraha Bhakti or the way of intense longing and yearning for communication with God. This idea of intense longing for God is not a new one, but the novelty of Chaitanya lay in the fact that he emphasized it utmost. And lastly, for the highest aspirants after God. Chaitanya hinted at the mystic stage. Which though rare and difficult was not altogether impossible to attain the mystic state of diving love ecstasy and bliss unspeakable. Is the highest stage of Bhakti Chaitanya demonstrated by his own life reality and the truth of such a state in which the devote was lost in love of and submission to God with whom he helft one. This is divine life, a transforming experience, a rebirth, a beautitude, which is the consummation of love or Bhakti.

Although Chaitanya's Contribution to Vaishnavism was immeasurable but it was not confined to that alone besides being a mystic saint preaching love and devotion to God. He was a social reformer too. He did not only convert the philosophers and theologians to his fold, but he also exercised a tremendous influence upuon the entire society of Bangal in the then times.

He was sensitively aware of the need of the society. Viz. its upliftment and cohesion by gal vanishing religion and insisting upon it as a way of life. He brought the society as for him it was the universal salvation that was consequently important. By throwing the doors of religion open to one and all, irrespective of caste and creed, sect tradition, colour and language, he gave the message of Universal love for love alone can bring people together, as love known no berries. He not only perched but also practiced the ideal of one brotherhood and pointed out. That all men are the children of God and their differences are not fundamental. They have all a common origin and common destiny and they are all the seekers of the same truth. In preaching love and brotherhood, chaitanya advocated humanism which was universal and broad

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

- based, as it was based on service and sacrifice, co-operation and fellow feeling, equality and fraternity He thus conceived of the society, which allowed distinction without separation Here again chaitanya's Contribution to social regeneration and solidarity was immense.

Chaitanya's serene and saintly appearance, his sweet and simple words, his compassion and love for all, his sublime and clear thought his precepts and message cast a magical effect upon the entire Bengal which danced and wept in ecstatic joy with him Such widespread and dense was the influence of his highly emotional theism that its current carried away the whole of Bengal along with it.

The King and the ministers, the philosophers and the theologians and critics and the opponents the elite and the commoners all were attracted towards him and bowed at his feet. Most of them were even converted to his fold. Chaitanya influence was not however, confined to the then times only it was extended to centuries even after his death. A last we can say that chaitanya's message is the message of faith and hope love and brotherhood, harmony and peace, based on the transformed Vaishnavism, which he convertd into sublime mystic faith, He is Therefore, undoubtedly one of the greatest mystic saints of medieval period in Bengal who ushered a new era of and introduced a new zeal in Vaishnavism. That is why he is a living realty even today which gives a slogan of the triumph of faith, devotion and love.

Reference

1. Vide Majumdar, Chaitanya : His Life and Doctrine, p.VIII.
2. The Cultural Heritage of India, vol. iv., p.i.
3. De. S.K., Early History of V Aishnava Faith and movement in Bengal, p.I S.
4. Ibid.
S. Majumdar, Chaitanya : Life and Doctrine, p. is.
6. Ibid, p. VIII.
7. Ibid., p. 299.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GENDER EQUALITY : GANDHIAN VIEW

Kumkum Sinha
Deptt. Of Philosophy
Jagijiwan College, Gaya, (MU Bodh-Gaya)

The Word 'Gender' has played a vital role in shaping in human society. Gender, grammatically means difference of male and female, which are complementary to each other. Gender equality has become a political issue. God has given the equal status to both male and female, gender equality and genre difference are two different face of a same coin. Purush had played with the"Stri" in the hands of some such purush. Husband and Wife are partners in their spiritual progress and the family provides a training ground of the practice of unselfishness. A healthy householder is the foundation of a good Society, discharging his duties as a teacher a solider a sates man a merchant, a scientist, a manual worker. The affirmative attitude of Hinduism towards life has been emphasized by its recognition of four legitimate and basic legitimate and basic desires: dharma, artha,kama and moksha of these the first three belongs to the realm of worldly values; the fourth is called the supreme value. The punished makes a sharp distinction between Shreya and Preya and declares that the latter, created by ignorance, ultimately brings about suffering and misery. Eve Dharma or duty its own sake is regarded as empty and dry by hindu seers. It is worthy end in so frit helps that soul to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

attain its spiritful goal.But the illumined person serves the world not from a sense of duty but because of his overflowing love for all created beings. The Hindu seers always exhorted people to promote social welfare as apart of spiritual discipline. We must do to others, because by means of selfness action we can purify our hearts and transcend the relative world of good and evil.

Social service has only a relative value and not an ultimate one, for socilay duty has its limitations. Duty is of ten irritating, behind it is the idea of compulsion and necessity. Thus a person constantly engaged in discharge of his duty finds no time for prayer, medition, study, recreation or other things foe which his should craves. The kingdom of heaven is within a man , he cannot attain it by always looking frantically outside. It is of ten under the quise of duty that a man indulges his greed, passion desire for domination or morbid attachment.

Gandhian philosophy is comprised of seven basic concepts. There are Truth Non violence Swadeshi, Satyagraha, Equality and Bread labour andAparigraha. To Gandhi the truth the reality is more important than any doctrine. For him, truth is not only self evident in a given situation by it is self sufficient as well. He stressed the necessity of following the truth as much as he explained all other thing in the light of truth. He always said that he proceed though out his life from truth to truth. Once he said "it was the power of truth the only power of Gandhi, which turned this average man with less than average ability (as he himself told) to a personality which shook the whole world "To him non violence was not restricted to action only but it was to be followed by Manasa Vacha Karmana i.e. by thought speech and action. It is the least used and most abused concept of his philosophy. It was easily misunderstood that the doctrine of Nonviolence desired total abolition of violence. For him non violence as for the braves and he never appreciated non-violence

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

induced from cowardice.

The basic concept of his philosophy was doctrine of Swadeshi. By this doctrine he advocated self-reliance. The self-reliance of individuals and that of the nation was a major concern for Gandhi. The major concept in his philosophy was the concept of Satyagraha (one can not easily translate it to English as there is no echoing thr same meaning). Satyagraha means non violence resistance for the cause of truth. The moment a resistence ceases to be non-violent or the moment it leaves the path of truth, Satyagraha convert into Duragraha. In fighting the cause of truth one must not fear for anything. The essence of his teaching of Satyagaha was fearlessness, truth and action were allied to it. He tought fearlessness, 'Abhay' as not merely bodily courage but absence of fear from the mind.

The fundamental of Gandhian philosophy is the concept of equality. The concept of equality was basic to all his economic concepts. By equality he put forward the nation of not differentiating two human being on the ground of caste creed money possession community race or nation boundaries.

The basic concept of Gandhian teaching is Bread-Labour. He was of the view that every individual should work to fulfill his basic needs – food, shelter and cloth. He asked everybody to weave the yarn as necessary for his clothes. He established the dignity of labour in the society. He said that one who eat without doing necessary labour is a thief and he is therefore sinning.

The last important basic concept of Gandhian philosophy is Aparigraha. Aparigraha stands against the acquisitive spirit of man. Gandhian believed that possession of more thing than necessary is a crime against manhood, society and God. He gave the concept of trusteeship which holds richer people should behave like trustees of their properties and they should use it for the welfare of the society.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The distinctive feature of the philosophy of Mahatma Gandhi is the synthesis of politics and religion. In Mahatma Gandhi, unlike his followers politics is not served from religion. In fact he makes politics depend upon and inseparable from religion instead of its being an instrument in the hands of crafty politicians. It is Mahatma Gandhi who revolutionized the thinking of India who achieved their freedom and independence without bloodshed by nonviolent means.

The effective use of truth and nonviolence in the political sphere is elaborated. Only morals and religion can bring about a total transformation of society which cannot be effected by politics and economics and they should not therefore be allowed to intrude upon corrupt man's spiritual strength, vitality and power.

Our institution and the social life are really in need of a redical revolution at the present time when there is spiritual vacuum in all the spheres of our personal and collective life, when corruption is eating in to vitals of our democracy it is no democracy at all. When due to corruption the benefits promised by the government cannot reach the common man, we cannot call it democracy, which is the rule of the people, by the people and for the people.

Nature has enough for everyone's need, but not for everyone's greed. This is exactly what Gandhiji said. The meaning of Satyagraha is "insistence upon truth". In a complex world where tyranny is likely to occur, this is a weapon of universal applicability. It fights without hurting and without hated and wins in the long run. This is the weapon of the oppressed and there are many such people in the world. Sarvodaya was what Gandhiji learnt from the English thinker, Ruskin. The simple principle-is-welfare of all. Gandhiji rejected the fashionable doctrine of the greatest good of the greatest number.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In the past, well-education and cultured woman really responsible for the wonderful happiness, harmony and peace in their homes and in the society as well. Then wifehood and motherhood were their sacred and whole time occupation. In their positions as wives and mothers they menfested their innate feminine qualities of selfless love, sacrifice ans service. Society received from them good citizens, nurtured in these noblest qualities of humanity. It adored these mother as living Goddesses on earth. Matridevo Bhava (Think of your mother as a god) was taught by the enlightened Rishi to all his disciples. Wifehood of sharing joys and sorrows with her spouse smoothly glided of f into motherhood, where in she shared her joy and sorrows with all the family. Her bashfulness was the protective veil to her chastity and purity. Her gentleness and sof tness in speech and action manifested her love member in the family. Her family and prayer gave her a unique spiritual strength and forbearance with which she integrated all the heterogeneous members into a homogenous family. Women in general and Indian woman in particular possessed an ninfinite faith in God, spirit of service, forbearance, humanity and sweetness. If a woman is normal, i.e, reticent shy and simple she dubbed by many as "backward" If she is smart and intelligent, she is dubbed as 'aggressive, unnatural, unwomanly, amazonic" "Woman is always as obstacle to spiritual life", criticize spiritualists.

A woman thus gets confused as to what her individually is. In confusion she end up as a mere plaything in the hands of men, self-centred, decorative, possessive, passionate, insecure and what not" Gandhiji test the necessity of raising the condition of woman in Indian and grating them equal status to them along with the men folk. He stated experimental home by granting freedom to Kasturba a devoted housewife, who later become the very symbol of Indian women's freedom.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Woman are responsible for their own condition in the society. Gandhiji awakened the woman power tosee them as more powerful. Woman have a lot of qualities i.e. patient, polite, courageous (tolerance) by which she can make her stand or personality. In Fedruray 1888 in an annual convention when he was covering Bombay Bhagini Samaj.

"Woman is the partner of man and she is filled with all the reasonal capacities equally. She has right to participate in all the business of man and she has the same freedom which a man have. He stated that in Hindu Shastra, the birth of male child is more superior. He held the clear conception of (advaitavadi) non-dual feeling and said that both have the same soul, live same life and both have same feelings. Male and female are complementary, i.e, both need active support from each other." It is obvious that Gandhiji had complete faith in scriptures but the never held the negative opinion about the woman which the Shastra describes. He had his own criteria which has the real ground of reason. We shold never accept any idea blindly. Gandhiji was not a blind follower of cultural renaissance. He felt the poor and deniable pitiable condition of woman and he desired to bring the status of woman equal to men. But he was not in favour of mailing them like western countries. He was grievd by the poor condition of widows. Dowry must be abolished in Hindu marriage. The main reason was lack of education which brought Parda-system, Gandhiji commented on the Parda system "Purity can not be created artificially."

Ganghiji was always against the misguiding rules. Women and men, both have to play equal role in the family an in the society. The basic difference which is given to them by the grace of God, is the basic of their division of labour. To him, women are the symbol of self sacrifice, non-violence, so the division of labour. To him, women are the symbol of self-sacrifice, non-violence, so

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the division is based accordingly. But contribute in their specified filed. There is no reason of complex. Gandhiji's call for participation in national freedom movement is an ardent example. He gave a call to the women to discard foreign gaads and prohibition. They are more courageous than men, they are the symbol to self sacrifice, so they can, He started Charkha and weaving khadi cloths.

In this way, we all are now proud for the self-sacrifice and real contribution of woman in the national freedom movement. Now, we actually feel the difference of men and women among the illiterate society, or in a lower class of the society. Woman are actually the backbone of our society on which we can build a prosperous society or a prosperous nation. Lack of education, is the obstacle in the progress of society. In Gandhian philosophy, we find all the important field which have been touched properly. Truth and non-violence, as the basis of their nature, their religion and lastly was their God. Truth and non-violence is the weapon of strong, not of weak. Women are sometimes negative but basically these are inherent qualities.

His views are rather technical, oversimplified and general. The basic Gandhian approach is the human approach. It is the ethical approach. It is that which needs to be understood. In 1949, Jawaharlal Nehru as asked to speak on Ramakrishna. What he then said is worth quoting at length. He said, Men like Swami Vivekananda and men like Mahatma Gandhi are great unifying forces, great constructive geniuses of the world, not only in regard to the particular teachings that they taught but their approach to the world. You may or you may not accept some particular advices of Mahatma Gandhiji on economic or other ground but his fundamental approach to life, his constructive unifying approach................ is of vital importance.................... It is that broad approach that we must learn from those great men an if

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

we learn it and act upon it, then we shall serve our country withsome advantage and possibly also serve humanity."

I will conclude with a quotation from the Mahatma, "So long as we do not feel sympathy and love for every one out of our fellow beings. We cannot be said to have understood the Moral Laws. The highest morality is universal . We should render devoted service to the world in every possible way, remembering that everyone of our brother has a claim upon us." Gandhiji, on being asked by a disciple about the model of independent India, said, "I shall work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice. An India in which there shall be no high class of people an India in which all communities shall live in perfect harmony.................. There can be no room in such India for the curse of untouchability, for the curse of intoxicating drinks and drops.............Women who will enjoy the same right as men .... "Thus is the India of my dreams"4

Gandhi believed that the ultimate aim of religion is self-ralisation which means seeing God face to face. The only way to see God is to see him is his creation and to feel unity with it. Each individual has to work not only for himself but also for the growth and goodness of other fellow beings. Thus the concept of self realization cannot be seprated from the concept of service and duty towards society. Gandhiji devote his whole life in removing social disparity and other evils to the society so that all beings can remain happy. He is confirmed that for such social regeneration the most essential factor is self-realization by reform within oneself. Gandhiji knows only that religion which entirely changes one's nature and which binds one to the one absolute truth So, the path of religion and morality are not different for Gandhiji.

Morality is nothing but the desire to improve oneself for the sake of doing selfless service to others.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The highest moral law consists is the constant work of the good of whole mankind. It should awaken the basic and spirituality is man so that it becomes active and manifess itself is Universal dimensions. Religion if not linked is useless. It is nothing but application of one's faith to the affairs of day-to day. So religion and morality are co-equal. And Gandhiji firmly believes that religious education can eleventh, the force of love, sacrifice, service, kindness, self effacement humility self control rithteousness and above all the quality of truth and fearlessness which can help one in uprooting menay evils of the society. Gandhiji thus, always thinks in terms of social reconstruction. Gandhiji taught us Satyagraha. Its simple meaning is insistence upon truth. IN a complex where tyranny is likely to occur this is a we upon of universal application. It flights without hurting and without hatred and wins in the long run. This is the weapon of the oppressed and there are many such people in the world.

Thus we can conclude that Gandhi a perfect devotee delieved in the equalit y not only insociet but also between manleand female like Vivekananda he had followed the view of advaita Vedanta that soul is neithermale nor female all are equal."Sarve Bharantu Sukhinah"5 without(power) there is no generation for the world. What is it that our country is the weakest and most backward of all countries. Because shakti is held in dishonor there.......... Without graces of Shakti nothing is to be accomplished. What do I feel in America and Europe?............... The worship of Shakti, the worship of power. Yet they worship her ignorantly through sense-gratification. Imagine, then what a lot of good they will achieve who will worship her with all purity, in a Sattvika spirit, looking upon her as their mother."6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

REFERENCES

1. Harijan
2. Gandhi, M.K. the selected works of Mahatma Gandhi, Vo. IV P.39
3. Vedanta Kesari, Dec. 1999,P. 132
4. Gandhi, M.K. Selections from Mahatma Gandhi
5. Sarve bhavantu sukhinah
6. Vendanta Kesari 1999

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ENVIRONMENTAL ETHICS AND SUSTAINABLE FUTURE

Dr. Anil Kumar Singh Bhaduaria
U.P. Rajarshi Tandon Open University, Allahabad

Education plays a very important role is bringing about socio-economic and cultural progress of a country. Education means its righteousness and use within the frame work of a spectrum of ethical values. Values are closely related with aims of education. Values are part and parcel of the philosophy. Hence aims of education are naturally concerned with values and to state one's owns of education it at once to his educational values. In order to ascertain the values of society we ought to know something of its religion, philosophy and ideology. The guiding social aim beliefs which are regarded as important aspects of a culture are also "valued? by the people. These ideas which we thing worthwhile are called values. Thus values include all important religions, beliefs, morals, attitudes, philosophies of life, political ideologies etc., which not only help in sustaining the society and its culture but also any significant change in these aspects bring about corresponding changes in the society and culture. Values can also defined as "Anything (material or non- material) socially desired or desirable which satisfies as human need, leading him to a higher ideal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of life, is a thing of value." Therefore, " values govern human behavior or action." Further it can also define as "Something that is valuable in terms of an idea, thing tradition, behavior, action or outlook etc. "Values are what we thing are important. We learn values from our family and culture, but our values can change as we learn more about issues. Values are also an integral part of environmental education. Values usually reflect our feelings of responsibility towards other people and the environment.

SIGNIFICANCE Of ENVIRONMENTAL PHILOSOPHY

With passes of time, many changes have been brought by human beings, may be due to enormous changes in needs, wants, aspirations and desires. People's injudicious utilization of physical and biological resources for their effective living and functioning in a society, results into environmental degradation. This is a problem that concerns human beings because certain people benefit tangibly from it others suffer silently because Socio-economic and cultural inequality and happening because large majority of the population are unaware of their fundamental duty to protect the environment. Simultaneously, the are unaware of the causes and consequences of the growing environmental degradation. Any human activity, which becomes a cause factor for the chain of other activities resulting into environmental degradation and ultimately posing a survival threat for mankind, can be considered neither environment friendly. This substantial change and shift in the nature and the magnitude of man's interactions with the natural environment has given birth to numerous environmental problems of serious consequences because the changes affected by man in the environment have become un adjustable by the inbuilt - self regulatory mechanism of the natural environmental system. Education being the process or development through knowledge,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

skills, values and training. It is , therefore expected that education can change and improve the quality of man's environment and in turn can modify man's behavior of his environment.

Environmental education is an integral process which deals with main interrelationship with his natural and manmade surround lings including the relation of population growth, pollution resources allocation and depletion, conservation technology and urban and rural planning to the total human environment.

Environmental education is a study of the factors influencing ecosystems, mental and physical health, living and working condition, decaying cities, and population pressures.

Environmental Philosophy is the process of recognizing values and clarifying concepts related to environment and it problems in order to develop skills and attitudes necessary to understand the environment. It also entails practice indecision making and self formulating a code of behavior about issues concerning environmental quality.

Environmental Philosophy is critical for promoting sustainable development and development issues. While basic education provides the underpinning for any environmental and development education, the latter needs to be incorporated as an essential part of learning. It is also critical for achieving environmental and ethical awareness, values and attitudes, skills and behavior consisted with sustainable development and for effective public participation on decision - making. Every person should be fully familiar with valued based Environmental Education is one of the important recipe for transforming our life style and attitudes. If basic values for sustainable future like, people are a part of natural systems and depend utterly on them. Thus, natural systems should be respected at all times . To respect natural system means

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to approach nature with humility, care and compassion; to be frugal and efficient in resources use; to be guided by the best available knowledge, both traditional and scientific, and to help shape and support public policies that promote sustainability.

Every life form warrants respect and preservation independently of its worth to people. People should preserve the complexity of ecosystems to ensure the survival of all specie and the safeguarding of their habitats and , through this , contribute also to the material and spiritual quality of human life.

Everyone should take responsibility for his/her impact on natural systems. They should not interfere unduly with ecological processes, diminish biodiversity, or over-exploit renewable resources and the ecosystems that support them. They should use natural resources and the environment carefully and sustainability, and restore degraded ecosystems.

People should treat all creatures decently, and protect them from cruelty and avoidable suffering. People and people: Social justice. The needs of all individuals and societies should be met, within the constraints imposed by the biosphere; and all should have equal opportunity for improving their lot.

Each generation should leave to the future a world that is at least as diverse and productive as the one it inherited. To this end, non-renewable resources should be used sparingly, renewable resources should be used sustainable, and waste should be minimized. The benefits of development should not be consumed now while leaving the costs to the future.

All persons should have the fundamental freedoms of conscience and religion, expression, peaceful assembly, and association. All persons and communities should be empowered to exercise responsibility for their own lives

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and for life on earth. Thus they must have full access to education, political enfranchisement and sustaining livelihood ; and they should be able to participate effectively in the decisions that most affect them.

RIGHTS AND RESPONSIBILITIES IN ENVIRONMENTAL UNDERSTANDING

The human right related to environment emerged out after the Earth Summit 1992, the need for sustainable development was recognized. United Nations drafted the first ever Declaration of Human Right and Environment on May 16,1994 at Geneva, which embodies the right of every human being to a healthy, secure and ecologically sound environment. A sustainable society affirms equality, security, attainment of basic human needs and environmental justice to all. Dr. Hiroshi Nakajima, Director-general of World Health Organization, sounded a warming alarm about degradation of this planet in his Article. "A wounded planet". He rightly visualizes that it is now increasingly evident that more and more diseases stem from the degradation caused by man to his own environment. The potential harmful effects of industrial development on our global ecosystem are now better known. Ozone layer depletion, acid rain, climate change, chemical pollution are some examples of the man made wounds to our planet. We are at a turning point; warnings of the damage to our health and quality of life are growing louder. An increasing number of people are acting to stop the degradation of our environment. With our rising population the civil services and environment, especially in the urban areas, are under great stress and strain. the degradation of our environment has to be arrested immediately otherwise it would have long term impact on the quality of life of future generations. We should also take this opportunity to educate our children regarding the importance of the preservation of our environment.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONCLUSION

According to Brundtland, the Norwegian Prime Minister and former Director of World Health Organization (WHO), Sustainable Development is "meeting the needs of the present without compromising the ability of future generations to meet their own needs". The preservation and conservation of environmental heritage is our sacred duty. All of us living on this planet, we are responsible for the present dismal state of our environment and each one of us has to contribute towards its rehabilitation, preservation and conservation. All of us have to change our mental attitude, our ways of thinking so as to attune our actions and our living style to the promotion of clean and safe environment and to contribute towards conservation of environment.

REFERENCES

1. Source : Adapted from IUCN, UNEP and WWFN (1991) caring for the Earth, IUCN, Gland; and fien, J. (1993) Education for the Environment: Critical Curriculum Theorizing and Environmental Education, Deakin University Press, Geelong, P.64.
2. Shaver,James P. (1972) "Environmentalism and Values" journal of Environmental Education, 4(1): 49 :53.
3. Sharma R.C., Gurbir Sangha; (2005) Environmental Studies, Kalyani publishers, New Delhi.
4. New house, N. (1991) Implications of attitude and behavior for environmental conservation, Journal of Environmental Education, 22(1), pp.2632.
5. NCERT (2003) Special issue on Environmental Education, Journal of Value Education. Vol. 3(2).
6. Miles, J.C. (1977) "Study of Values in Environmental Education". Journal of Environmental Education, P: 165 -174.
7. Knapp, C.E. (1983) A Curriculum model for Environmental Values Education, Journal of Environmental Education, 14(3) ,PP. 2226.
8. Aruna Goel, S.L. Goel. (2005) Human Values and Education; Deep and Deep Publications Pvt.Ltd., New Delhi, P. 129

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ENVIRONMENTAL ETHICS AND SUSTAINABLE FUTURE

Dr. Anil Kumar Singh Bhaduaria
U.P. Rajarshi Tandon Open University, Allahabad

Education plays a very important role is bringing about socio-economic and cultural progress of a country. Education means its righteousness and use within the frame work of a spectrum of ethical values. Values are closely related with aims of education. Values are part and parcel of the philosophy. Hence aims of education are naturally concerned with values and to state one's owns of education it at once to his educational values. In order to ascertain the values of society we ought to know something of its religion, philosophy and ideology. The guiding social aim beliefs which are regarded as important aspects of a culture are also "valued? by the people. These ideas which we thing worthwhile are called values. Thus values include all important religions, beliefs, morals, attitudes, philosophies of life, political ideologies etc., which not only help in sustaining the society and its culture but also any significant change in these aspects bring about corresponding changes in the society and culture. Values can also defined as "Anything (material or non- material) socially desired or desirable which satisfies as human need, leading him to a higher ideal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of life, is a thing of value." Therefore, " values govern human behavior or action." Further it can also define as "Something that is valuable in terms of an idea, thing tradition, behavior, action or outlook etc. "Values are what we thing are important. We learn values from our family and culture, but our values can change as we learn more about issues. Values are also an integral part of environmental education. Values usually reflect our feelings of responsibility towards other people and the environment.

SIGNIFICANCE Of ENVIRONMENTAL PHILOSOPHY

With passes of time, many changes have been brought by human beings, may be due to enormous changes in needs, wants, aspirations and desires. People's injudicious utilization of physical and biological resources for their effective living and functioning in a society, results into environmental degradation. This is a problem that concerns human beings because certain people benefit tangibly from it others suffer silently because Socio-economic and cultural inequality and happening because large majority of the population are unaware of their fundamental duty to protect the environment. Simultaneously, the are unaware of the causes and consequences of the growing environmental degradation. Any human activity, which becomes a cause factor for the chain of other activities resulting into environmental degradation and ultimately posing a survival threat for mankind, can be considered neither environment friendly. This substantial change and shift in the nature and the magnitude of man's interactions with the natural environment has given birth to numerous environmental problems of serious consequences because the changes affected by man in the environment have become un adjustable by the .inbuilt - self regulatory mechanism of the natural environmental system. Education being the process or development through knowledge,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

skills, values and training. It is , therefore expected that education can change and improve the quality of man's environment and in turn can modify man's behavior of his environment.

Environmental education is an integral process which deals with main interrelationship with his natural and manmade surround lings including the relation of population growth, pollution resources allocation and depletion, conservation technology and urban and rural planning to the total human environment.

Environmental education is a study of the factors influencing ecosystems, mental and physical health, living and working condition, decaying cities, and population pressures.

Environmental Philosophy is the process of recognizing values and clarifying concepts related to environment and it problems in order to develop skills and attitudes necessary to understand the environment. It also entails practice indecision making and self formulating a code of behavior about issues concerning environmental quality.

Environmental Philosophy is critical for promoting sustainable development and development issues. While basic education provides the underpinning for any environmental and development education, the latter needs to be incorporated as an essential part of learning. It is also critical for achieving environmental and ethical awareness, values and attitudes, skills and behavior consisted with sustainable development and for effective public participation on decision - making. Every person should be fully familiar with valued based Environmental Education is one of the important recipe for transforming our life style and attitudes. If basic values for sustainable future like, people are a part of natural systems and depend utterly on them. Thus, natural systems should be

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

respected at all times . To respect natural system means to approach nature with humility, care and compassion; to be frugal and efficient in resources use; to be guided by the best available knowledge, both traditional and scientific, and to help shape and support public policies that promote sustainability.

Every life form warrants respect and preservation independently of its worth to people. People should preserve the complexity of ecosystems to ensure the survival of all specie and the safeguarding of their habitats and , through this , contribute also to the material and spiritual quality of human life.

Everyone should take responsibility for his/her impact on natural systems. They should not interfere unduly with ecological processes, diminish biodiversity, or over-exploit renewable resources and the ecosystems that support them. They should use natural resources and the environment carefully and sustainability, and restore degraded ecosystems.

People should treat all creatures decently, and protect them from cruelty and avoidable suffering. People and people: Social justice. The needs of all individuals and societies should be met, within the constraints imposed by the biosphere; and all should have equal opportunity for improving their lot.

Each generation should leave to the future a world that is at least as diverse and productive as the one it inherited. To this end, non-renewable resources should be used sparingly, renewable resources should be used sustainable, and waste should be minimized. The benefits of development should not be consumed now while leaving the costs to the future.

All persons should have the fundamental freedoms of conscience and religion, expression, peaceful assembly, and association.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

All persons and communities should be empowered to exercise responsibility for their own lives and for life on earth. Thus they must have full access to education, political enfranchisement and sustaining livelihood ; and they should be able to participate effectively in the decisions that most affect them.

RIGHTS AND RESPONSIBILITIES IN ENVIRONMENTAL UNDERSTANDING

The human right related to environment emerged out after the Earth Summit 1992, the need for sustainable development was recognized. United Nations drafted the first ever Declaration of Human Right and Environment on May 16,1994 at Geneva, which embodies the right of every human being to a healthy, secure and ecologically sound environment. A sustainable society affirms equality, security, attainment of basic human needs and environmental justice to all. Dr. Hiroshi Nakajima, Director-general of World Health Organization, sounded a warming alarm about degradation of this planet in his Article. "A wounded planet". He rightly visualizes that it is now increasingly evident that more and more diseases stem from the degradation caused by man to his own environment. The potential harmful effects of industrial development on our global ecosystem are now better known. Ozone layer depletion, acid rain, climate change, chemical pollution are some examples of the man made wounds to our planet. We are at a turning point; warnings of the damage to our health and quality of life are growing louder. An increasing number of people are acting to stop the degradation of our environment. With our rising population the civil services and environment, especially in the urban areas, are under great stress and strain. the degradation of our environment has to be arrested immediately otherwise it would have long term impact on the quality of life of future generations. We should also take this opportunity to educate our children

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

regarding the importance of the preservation of our environment.

CONCLUSION

According to Brundtland, the Norwegian Prime Minister and former Director of World Health Organization (WHO), Sustainable Development is "meeting the needs of the present without compromising the ability of future generations to meet their own needs". The preservation and conservation of environmental heritage is our sacred duty. All of us living on this planet, we are responsible for the present dismal state of our environment and each one of us has to contribute towards its rehabilitation, preservation and conservation. All of us have to change our mental attitude, our ways of thinking so as to attune our actions and our living style to the promotion of clean and safe environment and to contribute towards conservation of environment.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

REFERENCES

1. Source : Adapted from IUCN, UNEP and WWFN (1991) caring for the Earth, IUCN, Gland; and fien, J. (1993) Education for the Environment: Critical Curriculum Theorizing and Environmental Education, Deakin University Press, Geelong, P.64.
2. Shaver,James P. (1972) "Environmentalism and Values" journal of Environmental Education, 4(1): 49 :53.
3. Sharma R.C., Gurbir Sangha; (2005) Environmental Studies, Kalyani publishers, New Delhi.
4. New house, N. (1991) Implications of attitude and behavior for environmental conservation, Journal of Environmental Education, 22(1), pp.2632.
5. NCERT (2003) Special issue on Environmental Education, Journal of Value Education. Vol. 3(2).
6. Miles, J.C. (1977) "Study of Values in Environmental Education". Journal of Environmental Education, P: 165 -174.
7. Knapp, C.E. (1983) A Curriculum model for Environmental Values Education, Journal of Environmental Education, 14(3) ,PP. 2226.
8. Aruna Goel, S.L. Goel. (2005) Human Values and Education; Deep and Deep Publications Pvt.Ltd., New Delhi, P. 129

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FUNCTION OF CONSCIOUSNESS (CITTA) IN BUDDISM

Anurag Kureel
Research Scholar, Department of Philosophy
Lucknow University, Lucknow

The function of consciousness (Citta) with the fourteen specific number emphasize a very important role of the relationship between both of them (Citta and its functions) in the early Buddhist texts. Buddhism holds that nothing was created singly or individually. All things in the world are Nama and Rupa that taking place simultaneously. All things in universe depending upon one another, similarly the consciousness (citta) and its function stand in reciprocal relation with each other.

On the other hand, in the Abhidhammatthsangaha, Yen. Acariya Anuruddha Mahathera, under the head Pakinnakasangaha, has divided the classification of consciousness (citta) in regard to some other factors and in a fitting manner, there are six factors as:

i) Vedna (Feeeling)
ii) Hetu (Root)
iii) Kicca (Functions)
iv) Dwara (Door)
v) Almbana (Object)
vi) Vatthu (Base)[1]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Early Buddhist Texts describe that originally citta (consciousness) is one, it is not only self-illuminating and transparent but it is also a dynamic principle. It never exists for two moments and it does not remain fi xed on any object even for a short period. While at the very down of life i.e. at birth, when Citta originates for the first time, it is called Pati sandhi -Citta or Embodied consciousness. This state of Citta always remains below the threshold of consciousness. It should be noted that, unconscious state of Citta may be compared with the level of water in which we find no ripple whatsoever.2 On the contrary, with the contact of object citta (consciousness) enters into the sphere of consciousness. It runs on appearing and disappearing in continuation. At the point when one moment disappears instantaneously new one occupies its place.)

Of course, every Citta has its own function or Kicca. There are fourteen types of function of citta (consciousness) in all. In as much as Citta belongs to Parmattha, the characteristic feature of Citta is that it springs into being abstracted from non-empiri cal substratum as mental fact.

The function of Citta itself beings when it enters into the realms of experience. The early Buddhist Text very clearly points out the process of the function of Citta. On the verge of death, Citta cuts of its connection with all the sense-objects and at this state the last phase of consciousness arises and again at the event of new birth Patisandhi-cittajoins two existences, the past and the present.

The intricate process of the function of Citta is seen here in two ways. They are, namely, with the sense-data received both from the fi ve external sense-organs and the enternal senseorgans, which is Mana-Indriya (Mind faculty). Object of the empirical world inter into

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

consciousness through sense-doors and that of the transcendental realm through mind-door. When for instance, by way of right object comes in contact with consciousness then citta awakes from its dormant state and begins to function. And such kind of the function of citta goes on through different complicated states in the nervous system of human organism.

The total function of consciousness (citta) may be divided and arranged into many minute parts. On a subtle analysis it will be found that what we know as citta as such is nothing but they aggregate of the different parts of its action. That is why consciousness (citta) has rightly been described in the early Buddhist text as the 'Stream of consciousness5 or 'Stream of thought'.

At this stage we are not much interested to know how consciousness functions but our primary task is to know how consciousness for the first time comes into existence.6 Below the threshold of consciousness (citta), this can't be perceived. On the other hand, perceptible citta is the aggregate 'of three states of consciousness. These three states are Upada or arising, Thiti or staying and Bhanga or dissolution7 Of course, these three states are collectively working as the ground of citta as such.

Further It may be said that three successive instants or 'thought movements' of the consciousness bring citta into existence. At the first instant citta arises from the dormant state, at the second instant citta is led towards the unconscious state and finally third instant is the falling state.[8] And this process being the base makes citta perceptible.

By perception we mean both the empirical and non-empirical activities of consciousness (citta). Citta as non-empirical entity springs into being from non-empirical substratum. Its manifestations are found in various ways in our life. The perceptible consciousness (citta) is that

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

state of citta or that kind of citta which appears to us through its different actions and functions.9 The function of consciousness (citta) is extended over three instants or 'thought moments' and its range is confined to the span of one individual life-time. JO We should be aware of the fact that though there are three different thought moments still Citta is one but not three, and this citta certainly belongs to a particular individual. So the function of Citta may again be divided into four states, such as Vedana or feeling, Sanna or conceptual knowledge, Sankhara or synthetic mental states, Vinnana or consciousness. [11]

The characteristic feature of an individual consciousness (citta) is that it can perform different types of function at a time. As for example we may say that a woman can easily of fer breast to her baby, advice to her husband and domestic instruction to her maidservant, all these act can be done well at a time. Still it is important to aware of the fact that single action is done by single consciousness only. What we have said regarding the task of the mother is nothings but different tasks performed by different states of consciousness (citta) belong to different moments. The unique feature of consciousness (citta) is that it performs a particular act at a particular time. In fact, mental states are constantly changing with the change of time. This is the unique character which also functions of each and every types of consciousness (citta).

In this way we can say, In Buddhism there is not only one goal. Besides the goal of happiness and goal fortune, there is also the goal of freedom, If One wants to attain the goal of freedom, and the only way that can be achieved is through wisdom. And in order to achieve wisdom one has to purify the Consciousness (citta), develop the Consciousness through meditation. Even for the practice of good conduct, for the observance of moral rules, mental development is necessary. Why? Since, it is relatively easy to follow the rules of good conduct when things are going

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

well. Ifwe have a good job, if we live in a stable society, if we earn sufficiently to support ourselves and our families, it is relatively easy to observe the precepts. But when we find ourselves in circumstances of stress, of instability, as for instance when we lose our job, when we find ourselves in a situation where lawlessness prevails, this is the point at which the observance of good conduct comes under attach. In this kind of circumstances, the only thing that can safeguard our practice of good conduct is mental development, strengthening of the Consciousness, attaining control over the Consciousness (Citta).

In that way, mental development on the one hand serves as a safeguard of our practice and on the other hand it serves to prepare the mind to attain wisdom which will open the door to freedom, to enlightenment. Mental development therefore has an extremely important role in the practice of the Nobel Eightfold path. This emphasis on mental development is not surprising if we remember the importance of the role of the consciousness (Citta) in experience in the Buddhism.

The Buddha has said that the Consciousness (Citta) is the source of all mental states, that all mental states are fashioned by the Consciousness. It is also said that the Consciousness is the source of all virtues, of all Consciousness. The Consciousness is the key to changing the nature of our experience. It was once said that if we had to cover the whole surface of the earth in order to protect our feet from being cut by sticks and stones, If we had to cover the whole surface' of the earth with leather, this would be a very difficult undertaking. But by covering only the surface of our feet with leather, it is as if the whole surface of the earth were covered with leather. In the same way if we had to purify the whole universe of greed, anger and delusion, which would be a very difficult task but it can be overcome Simply by purifying our own Consciousness (Citta) of greed, anger and delusion.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is as if the whole universe were purified of these defilements. That is why in Buddhism we focus upon the Consciousness as the key to achieving a change in the way we experience life, in the way we relate to other people.

The importance of the Consciousness has recently been recognized by Scientists, Psychologist and Doctors. A number of doctors have successfully employed technique very similar to the techniques of meditation in order to help patients overcome chronic prof ession. Not long ago I was told of a case involving the wife of friend. Their family doctor has begun to use techniques of mental development to treat patient, who are suffering from certain complaints. The lady was told that she would need an operation to correct a certain disorder. Alternatively, it was suggested that she practice this technique of mental development twice a day for a period of two months. Having practice this, it was found that she no longer required the operation. We can all understand the influence the Consciousness (Citta) has on our attitude by looking at our own experience. We know how we occasionally feel happy and have a positive attitude towards our activities and when this happens we are efficient, we respond and we are able to carry out our activities the best possible way. On other occasions when our Consciousness is disturbed and depressed, we find that; we can't even discharge simple tasks efficiently. [n this way, we can see how important the Consciousness is in all spheres of activity.

So, when we talk about seeing things as they really are, we liken the development towards this ability to the development of specialized instruments in science through which we have been able to observe atomic particles and so forth. Had it not been for the development of the radio receiver we could not be able to aware of radio waves. Similarly, if we don't develop our Consciousness through the cultivation of Right Effort and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Right mindfulness and especially single pointedness of the Consciousness, Our understanding of the real state of things, of truth will remain an intellectual knowledge. [n order to turn our understanding of the fourth Noble Truth from book knowledge in to direct experience, we have to achieve one-pointedness of the Consciousness (Citta). [t is at this point that mental development is ready to turn its attention to wisdom. [t is as this point that we see the role of concentration in Buddhism. [t is similar to sharpening the pencil to write with or the sharpening of the axe which we use to cut of f the roots of greed, hatred and delusion.

When we achieve single-pointedness of the Consciousness, we are then ready to conjoin tranquility with penetrative understanding, meditation with wisdom. And then we can be able to play an important and relevant role for upliftment and welfare of the society.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

References:

1. "Vedana hetuto-kiccadvarammana vatthuto,Cittuppa davaseneva sangaho nama niyate" Abhs 3.1, P. 44
2. Amal k. Barua, Mind and Mental Factor in early Buddhist psychology.(new delhi: Northem book centre,1989), P.11
3. RahuJ. sankrityayana, Buddha Darshan,(Calcutta Buddha Dharmankur Vihara 1956),P.102
4. Prajna:Buddha Gaya Quarterly,Vol 4th No.4th (Mind and Mental Faculties Buddha Gaya temple management committee: 1975),P.97-98
5. Conze Edward, Buddhist Thought in India (London:George Allen & Unwin Ltd. 1962),P.112
6. Amal k. Barua, Mind and Mental Factor in early Buddhist psychology.(new delhi:Northem book centre, 1990), P.12-13
7. Shwe Zan Augh, Compendium of Philosophy,(London: P.T.S. 1967), P.25
8. Mustsuddhi Birendralal, Abhidharmatthasangraha, (Chittagong, Pahartali; 1940), P.130
9. Amal k. Barua, Mind and Mental Factor in early Buddhist psychology.(new delhi:Northem book centre, 1990), P.13
10. Davids,C.A.F., A Buddhist Manual of Psychological Ethics,(London: Luzac & Co., 1975), P.134
11. Bhikkhu J. Kashyap, The Problem of Anatta,(Calcutta-India:Maha Bodhi Society, 1936), P.25-30

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CONCEPT OF DEATH IN BUDDHISM

Dr. Harish Chand
J.P.U. Chapra

Buddhism addresses the subject of death and I will only deal with a small portion of the Buddhist text called the Dhammapada.[3] The texy of the Theravada school of Buddhism are collectively known as the Pali canon. The pali canon is divided in to three sections: the VinayaJ the disciplinary rules governing the daily behaviour of mori Abhidhamma (the psychological writing which post dare the historical Buddha's life time), and the Sutra (the dis course of the Buddha).The Suttas are in turn sub divided into five sect ions. One of these, the Khuddaka Nikaya is comprised of fifteen books, and the best known is the Dhammapada mea ns the path of perfection, or *ef to. e,* the right pilth of life which leads on the suprfrij truth. In section 20 of the Dhammapada I found some verses that seeml to speak to my sito "Here shall I Dwell in the season of the rains, here in winter *01* and summer". Thus thinks the fool .He does *nat* realize the danger (that death might intervence4). '

For death carries away the man whose mind is satisfied with his children and his flock's even as a torrent carries away a sleeping villages neither father/ Son's nor one's relations can stop the king of death,. When he come's with all his p0'(31 aman's relation's cannot save him .[6]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A man who is virtuous and wise understands the meanings of this and swiftly strives with all his might to clear a path to Nirvana.[7]

These verses clearly call attention to our powerlessness when it comes to death .It weeps through our lives, of ten without warning and nothing can prevent if they also point out how most people hide their heads in the sand pretending death will never affect them that this life will go on forever. After reading this I realized it was true ,I never thought my father would be taken so suddenly and so soon .1 wanted to turn back the clock and tell him so many things that now I will never be able to say great over the loss of someone I love so much has, over the past months opened me up, depended my understanding of how temporal life is and how much more important people are than anything else my heut was torn open and I experienced my own humanity perhaps more than I ever have life has an urgency now I feel impelled to enjoy other's more fully to assess my time carefully to be in the present ilS much as I can. I must be in this moment because I will never have this moment, with this person, again but my new awareness is not the Nirvana that is mentioned .What does Nirvana have to do with death and can Buddhism give a more precise idea of what death is ? In section 2 I found a some starting Verse. Watchfulness is the path of immortality unwatchfulness is the path of death. Those who are watchful never die those who do not watch already as dead. I understood some sence of this verse because of class lectures. The wa'. .:her is that kernel of pure awareness possessed by every human being that transcends every other aspect of the human experience .The Watcher or witness, Watches us feel, it watches us think watches us feel, it watches everything we do and everything we experience.By watching ourselves experience we gain a certain detachment from the experience it self, and with this detachment comes

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

freedom .But here it is claimed those who connect with the watcher in themselves never die and those who don't are already I dead ,or is it 7 When so much of what human beings are to do with consciousness can it be that a life lived without this awareness is like death because we are only half alive and life lived with this awareness makes it possible for us to carry this awareness with us in to death[7] Perhaps the freedom the watcher imparts has something to do with it .If one is free from willing certilinthings to happen are not happen; One is open to a wider range of possibilities. Keeping one self open to the experience of death also allows one to let go in to life .By cultivating the watching of everything that happens one can make sure they are as fully present as possible in each experience .One becomes very awake and this is an awareness that death can't affect .Even death can be an o.k. experience .

This idea is confirmed and expended in sec1[8]. You are at the end of your life. You are going to meet death. There is no resulting place in your way and you have no provision for the journal. Make therefore an island for yourself. Has ten and strive. Be wise with the dust of impurities blown of f, and free from sinful passions, you will be free from birth that must die you will be free from old age that ends in death[9]. It seems that when we think of dying we think of losing the little. There is no path in the sky and monk must find the inner path. AII things indeed pass away but the Buddhas are forever in eternity. BUddhIs caused by desire\to end the suffering, we must end desire from a greater perspective, death causes pain because of our desire for life. We fear death because we hold on to life .Here the folly of attachment is brought in to the sharp relief because we know the body is sure to die and all the people we love will this way the only course of action to be to seek that state where death cannot follow. Niravana the state of being awake this is how Buddhism addresses the issue of death and if an intuitive practical

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

logic to it, so we can say that in Buddhism. Life does not end manly goes on in other forms that are the result of accumulated karma .Buddhism is a belief that emphasized the impermanence of lives including all those beyond the present life.

References

1. Levine, Stephen who dies? New York : Double 1982 page 322.
2. Mascaro, Juan {translator). The Dhammapada New Yark Penguin, 1973.
3. Saddhatissa, H {Translator).The sutta Nipata London Curzon press ,1985.
4. Dhammapada 20/286.
5. Ibid 287
6. Ibid 288.
7. Ibid 289.
8. Ibid 18/237.
9. Ibid 18/238.
10. Ibid 18/255
11. Ibld18/256.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GLOBALISATION AND ENVIRONMENTAL ISSUE 'A PHILOSOPHICAL APPROACH'

Dr. Amit Kumar Singh
Lecturer , Dept. of Philophy,
Vinoba Bhave University,
Hazaribag (Jharkhand)

Presently human population is growing at a able of 2% a year and becomes do rule in every 35 year. Its number has already crosses 6 billions to meet the demands of rapidly growing human population, progress has been made by means of technological innovations in the fields of agriculture, industry and transport etc. this however has resulted in the unlimited explation of natural resources resulting contamination of the environment fossils fuels is adding harmful gases and other chemical into the atmosphere resulting in acid rain global-warming ozone depletions, photo chemical somog etc.

Globalization is also a social -political process because of its impact- on culture, Government and domestic policy. The process of globalization is a convergence, through at differing speed of many institutional legal, economic, social and cultural practices this processes a cross the boders of nations. Globalization as an idea is how we looking at the world and reducing cultural diversity in terms of perceptions and products.

The logical of globalization is the expansion of trade

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and investment in search of new markets and more competitive production sites. Companies can choose where they want to locate and people where they want toward and live in a global market. The current tendency of multinational companies or Trans National companies (TNC's) to relocate geographically and set up production units in other areas of the world with cheaper labour, more lennient health and safety requirements, lower environmental protection standards and favourable tax lows in order to maximize prof its.

Our village small production are closed in present time all people leave the village setup in new job in multi-national companies all small scale industries are closed. There are some many Environmental issues grow up -

1) Industrialization - Industrialization growing at a rate faster than the population growth rate, it implies heavier power demands. Since around 60 percent of the countries hydroelectric potential up topped, considerable progress is hydroelectric power generation can be expected into the near future while computing the cost-benefit relationship of their projects. The indirect environmental degradation costs are dithering noted or underestimated.

2) Deforestation and Urbanization -Urbanization by its impact of the quality and quantity of natural resources and energy resources is inevitable urbanization creates a strain on natural resource. The strain is felt in two of its aspects in the fusty place. Increased consumption of water and there natural resources and sources of energy, leads to shortage of tose resources the second issnarelates to the environment, particularly water air and noise pollution.

3) carbon emission farm automobiles - Transportation is the main reason far air pollution especially in urban areas. Where 60% of the air pollution is caused by the automobiles only. The problem is of much concern in our

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

country as the vehicular population is increasing at and alarming rate every year. The number of four wheelers is going up by 10% every while two and three wheelers by about 20%. The centre of science and environment has pointed out that one person dies every hours in Delhi because of air pollution.

4) Excessive uses of chemical fertilizers and pesticides :- Excessive uses of chemical fertilizers and pesticides is a significant environmental problem in India and kills honey bees and earth warms which disturbs balance of nature and reduces the agricultural output.

5) Plastics bags:-plastics are non-biodegradable. So India plastics bags are thrown into the sea and river especially in tourist centers which causes immeasurable harm to marine life.

6) Global warming: - The global warming is the over al increase in the temperature in the earth. Just a small rise in the temperature i.e. 2o far 1.1oC can have serious effects on climatic condition and weather changes. This could effects the frequency and severity of storms, hurricanes and to rondos dissert seas on duration, increases cloud cover, change precipitation level and wind pattern.

Warmer seas surface temperature will causes frequent storms and hurricanes along the gulf coasts and south-eastern allanticies regions. Many scientists have agreed that global warming is a serious problem. Global warming is happening more quickly is same part of the world than others.

7) Green house effect and global warming - The term green house effect has been derived from a phinomenon that occurs in a green houses. Green houses is a small glass gouses and is used for growing delicate or exotic plants specially during winter. In a green house the glass panel lets the light in but does not allow heat to escape. Therefore the green house warm up without green houses

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

effect the average temperature at surface of earth would have been beencially 18o C rather than the present average of 15 C. The atmosphere cover around the earth acts like glass walls of a green house cloud and gases reflect about one fourth of the incoming solar radiation, and a bsarb some of it but almost half of incoming. Solar radiation falls on earth's surface heating it while a small proportion is reflected back. Earth surface remits heat in the form of infrared radiation but part of this does not escape into space atmospheric gases. (e.g. carbon dioxide, methane, chlorof orm recombines and nitrous oxide etc) absorb a major fraction of it. The molecules of these gases radiate heat energy, and a major part of which again comes to earth's surface. Thous heating it up one again. This cycle is repeated many a time. The above mentioned gases carbon dioxides, chlorof orm carbons and nitrous oxide are commonly known as green house gases because they are responsible for the green houses effect. Increase is the level of green houses gases led to considerable heating of earth leading to global warming.

8) environmental challenges -

i) Providing basic environmental services in a way that most effectively protects health

a. Access to safe portable water sanitation and drainage facilities.

b. Proper management of solid waste collection and disposal.

c. Reduction of pollution within the houses held by providing cleaner fuel for cooking and improved houses has ventilation.

ii) Idetrication and implementing integrated approaches to urban environment to prevent and abate the impact the pollution and degradation.

a. Amhient air pollution

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

b. Surface water pollution

c. Ground water pollution and depletion

d. Land use and ecosystem degradation

3. Proper dealing with accidents and environmental disasters from both natural and man made efforts. Some of the worst sites of ecological disaster are found in and around cities.

4. Urban environmental factors are effecting human health particularly in the field of fertility. In some countries, sperm counts practically reduced.

5. Urban consumption and production patterns are the root causes or maincuprete of environmental determination therefore better Urban environmental management is required.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

STEVENSON'S THEORY OF EMOTIVISM

Shiv Narayan
S.R.F. Lucknow University

The theory of emotivism was one of the most important developments in .ethical theory of modern times and its exponents led moral philosophy out of the blind alley of non naturalism. According to Urmson's recent work 'the emotive **theory of** ethics' was adumbrated by a number of English-speaking philosophers who were interested only incidentally on ethics, before of found definitive expression in the work of C.L. Stevenson. According to I.A. Richard and C. k. Ogden: good is alleged to stand for a unique, unanalyzable concept. Which is the subject matter of ethics. This peculiar ethical use of "good" is we suggest, a purely emotive use. When so used the word stands for nothing whatever ... thus, when we so used it in the sentence, "this is good." We merely refer to this, and addition of "is good" makes no difference whatever to our reference .... it serves only as an emotive sign expressing our attitude to this, and perhaps evoking similar attitudes in other persons, or inciting them to actions to one kind or another. That theory came to complete expression in the writing of c.L. Stevenson, particularly in his two articles "the emotive meaning of ethical terms" and second in his book "Ethics and language" Stevenson's views are following.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Stevenson's starting point was what he called "observations of ethical discussions in daily life. What do people actually do with moral language? Stevenson must be given full credit for having made it his point of departure. He maintained that any account of the meaning of ethical terms, which accords with typical usage, must allow for the following three features of moral discourse:

1 The fact that genuine agreements and disagreements occur within it.

2 The fact that moral terms have, so to speak, a "magnetism." What he had in mind here was the dynamic character of moral language which we have already noted. He explained his term "magnetism" thus : a person who recognizes x to be good must ipso facto acquire a stronger tendency to act in its favor than he otherwise would have had.

3 The fact that the scientific, or empirical, method of verification is not sufficient for ethics.

Stevenson's moral philosophy was an attempt to provide a clarification, of the meaning of ethical terms which would allow full recognition of each of these three features. I will arrange my exposition of his ethical theory in three features, though, of necessity, here will be some overlap one subsection and another.

The first feature of moral discourse which Stevenson wished to explain was the possibility of genuine agreement and disagreement within it. In order to do so he drew a distinction between beliefs and attitudes. According to Stevenson two sorts of agreement or disagreement in moral argument. The one is in belief and the other in attitude.

The difference is obvious enough. For instance; pope Paul gave; as one reason for his refusal to declare the use of contraceptives licit, the fact that, were he to do so,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

governments might apply" to the solution of the problems of the community those means acknowledged to be licit for married couples in the solution of a family problem." Presumably, this means compulsory sterilization. He takes it for granted that if this consequence occurred, it would constitute a "lowering of morality." We can disagree with the pop here on either, or both, of two counts; (1) his belief that his declaring licit the use of contraceptives might have had such a consequence may not be one which we share.(2) his attitude of total disapproval toward compulsory sterilization may not be one with which we sympathize. Stevenson argued that, whenever a moral judgment is voiced, it is possible to draw this kind of distinction; between (1) what is said, or assumed, to be the factual state of affairs under judgment, and (2) the positive or negative evaluation which is placed upon that state of affairs.

He compared two simple "working models" of the analysis of "this is good." Insisting that the former, not the later, corresponded to his own theory, they were; (1) "I approve this; do so as well" And (2) "I approve of this and I want you to do so as well" When A says "this is good." And B says "it is not." Then, on the first analysis, there is a disagreement between them; one is saying "approve of this." The other is saying don't by contrast, on the second analysis, there is no necessary disagreement between them; one is saying "I want you to approve of this" and other, "I don't" and each of them could acknowledge both these statements to be true without self contradiction. Stevenson nowhere denied that, in practice, certain beliefs and attitudes do go so closely together that frequently, perhaps invariably, if you bring anyone to accept the beliefs, you bring to him to adopt the attitudes, and vice versa. But nevertheless, he insisted that the connection between agreement or disagreement in belief and in attitude "is always factual never logical." It is always

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

logically possible that the beliefs concerned should be adopted and the attitudes rejected or vice versa.

The second feature of moral discourse which seemed to Stevenson to be evident from its ordinary use was its dynamic character or to use his word, the "magnetism" which it has. He said that a person who recognizes x to be good thereby acquires a stronger tendency to act in its favor than he would otherwise have. In saying that x is good, that is I am not simply expressing a belief about it; what I am really doing as expressing, and seeking to evoke, an attitude toward it. The "major use" of moral judgments, Stevenson declared, "is not to indicate to facts but to create an influence." He attempted to show; (1)- that this is a correct account of the genus, meaning. (2)- that this meaning of moral discourse is a combination of two species of it, viz., descriptive and emotive meaning, the former corresponding to the expression of belief; and latter of attitude. According to Stevenson, the relation between a sign and the psychological processes of those who use it, or hear it used is causal. The meaning of the sign, however, is not some specific psychological process which serves as the cause, or effect of its use at any time, for such cause or effects may vary widely from person to person and time to time; and the meaning of signs must not very unless there is to be wholesale confusion. The meaning of a signs, therefore, is "a dispositional property" of the sign to cause, or be caused by, certain psychological processes in hearers and speakers of it respectively." Stevenson differentiated three possibilities so far as the dependence of emotive upon descriptive meaning is concerned. (1) emotive meaning may be dependent on descriptive; that is to say, change in the latter may be followed immediately, or very soon, by change in the former.(2) emotive meaning may be independent of descriptive to varying degrees. Expression such as "hurrah" or " boo" have an emotive meaning which is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

absolutely independent, cut of f from all anchorage in descriptive meaning. Most emotive expression, however, are such that a point may always come when a change in the descriptive meaning disturbs inertia of the emotive. (3) emotive meaning may be quasi-dependent on descriptive. In this case it is contingent upon what Stevenson calls the cognitive suggestiveness of a sign rather that on its precise descriptive meaning. For example, the emotive meaning of the pig in that man is pig is dependent, not on the precise definition of pig but upon what, when applied metaphorically to men, it suggests Now we come to the third feature of ordinary moral discourse which Stevenson noted; that the scientific method of verification is not sufficient for ethics. The key this methodological difference between science and ethics lies in fact that moral judgments have both emotive and descriptive meaning and not only the latter, Stevenson bought this out in both his patterns of analysis of a typical moral judgment. He said that two patterns of analysis not just one, are necessary because only so could justice be done to the "flexibility" of moral discourse.

The first pattern is based on his working model that "this is good." Means "I approve of this; do so as well. "I approve of this." Constitutes the descriptive meaning; and do so well the emotive. Stevenson said that emotive meaning, because it does not mean more than it suggests.

Stevenson stated his second pattern of analysis thus; "this is good" has the meaning of this has qualities or relations x, y, z .... except that good has as well a laudatory emotive meaning which permits it to express the speakers approval, and tends to evoke the approval of the hears. He pointed out (a) that here again the emotive meaning has to be characterized rather than included in the definition, (b) that reference to the speaker's attitudes is not mentioned here, though it is suggested by the presence of emotive meaning and (c) the variables x, y, z .... must

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be replaced by ordinary words before the above schema serves as a definition of good.

One critic wrote with emotively in mind; If we accept in bitter earnest the theory that all differences of opinion about what is morally good and morally evil are merely differences of personal taste, we shall find ourselves driven to the unhappy conclusion that it is impossible to just on rational grounds the conviction that any particular form of conduct is really any better than any other, however apparently barbarous that other may be, further we shall be unable to of fer any rational defence for our own national or international policies, when they conflict with the purely aggressive policies of leaders like Hitler or Stalin. In the final resort this would seem to imply that conflicting policies that arise from differences of opinion can only be settled by an appeal to force .... in short, we seem to be driven to accept the motto of all dictators, " might is right." There are very few who will be prepared to accept such a conclusion with an easy mind.

Exposition of Stevenson of both patterns of analysis has been criticized as internally inconsistent. Was he guilty of this fault? Let us look at where, it is alleged, he was.

Urmson has point out that Stevenson speaks of "I approve of this ..... " throughout the first pattern of analysis as he purely descriptive meaning of "this is good." That is to say it has to do only with belief, not at all with attitude. But it the course of his account of the first pattern of analysis Stevenson gives this example. A says, "this is good." And B replies, I fully agree. It is indeed good." Stevenson analyzes A's remark as "I approve of this ; do so as well." And B's as " I fully concur in approving of it; to do so as well." Then he comments, ... The declarative parts of these remark, testifying to convergent attitudes, are sufficient to imply the agreement (in attitude). But this takes "I approve of this ..... " and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I fully concur in approving of it ...... to be not purely descriptive, ie not attitude- free. Here, then Stevenson seems to be plainly inconsistent.

References:

1- W.O. Hudson, modern moral philosophy, macmillan, press
2- Ved Prakash Varma, some contemporary meta-ethical theories, university of delhi
3- James Rachels, Ethical theory 1 the question of objectivity, oxford university press
4- Abha singh, the nature of ethical arguments in meta- ethics, janaki prakashan patna, new delhi
5- Paul w. taylor, problems of moral philosophy (an introduction to ethics), wadworth publishing company, inc. Belmont, california
6- Alexander miller, an introduction to contemporary metaethics, polity press in association with Blackwell publishing ltd.
7- Stephen satris, ethical emotivism martinus nijhof f publishers 8- Russ Schafer- landau, metaethics, routledge London and new York

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PHILOSOPHICAL CONCEPtS Of THEORY AND PRACTICE

Ranjn knmari
Lecturer Deptt. of Philosophy
Nirmala College, Ranchi .Jllarkhand

Philosophy as human search has been present in all cultures from the beginning of humanity, India in the east and Greece in the west occupy a prominent place in taking this search into the metaphysical realms;the Oxford Dictionary dermes philosophy as "That department of knowledge which deals with ultimate reality or with the most general couses and principle of things. Aristotle considers philosophy as the first and the last science.Rene Dascarte's distinction between mind and matter made it appear that could be an inquiry into "the inner world" Which would be wholly distinct from inquires into the outer world. Some of the latter philosophers consider that the task of philosophy is to "Co-ordinate the most important general notions and fundamental principlel> of various sciences". In the west the coordination is done through the analysis of language. It is generally accepted that the task of philosophy cannot be reduced to that of mere science, and that philosophy has a priority and premodiality in comparison to other science!,. To make the distinction clearer, it is i,mportant to note that physical science tries to tell us about the theory of motion, e.g. and to justify the theory through the methods of observation and experimentation. Further, based on strong

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

observational and experimental evidence and its prof ound laws or principle, physical science propounds a general, workable knowledge of the world. Philosophy on the other hand tries to analyze the meanmg and significance of the concepts 'theory,' practice, "hypothesis, "observation, " experiment, " laws,' and so on. Therefore, philosophy--at least in the analytical tradition-is a discipline which basically attempts at language clarification, that is, it tries to clarify the nature and significance of a number of concepts which we use in different branches of knowledge such as the positive and the social sciences, as well as in the humanities. Hence, in this article we will concentrate on the nature and significance of the concepts 'theory' and 'practice.' Moreover, we can consider what relation holds between theory and practice. We shall also consider where 'darsana' stands in relation to 'theory' and 'practice.'

Theory :

As per Dr. S.Radha Krishnan Philosophy proceeds on th~ facts of experience. Logical reflection is necessary to ascertain whether the facts observed by an~individual are accepted by all, or are only subjective in there character. Theories are accepted if they account for facts satisfactorily. Thus, a philosophical inquiry into the nature of the notion of 'theory' reveals that a theory is an unverified statement by someone regarding ' thing's or facts or phenomena. In this sense a theory is more or less like an unverified conjecture or a speculation about a thing or event or phenomena or about the nature of fundamental reality. In a broader perspective, a theory can cover the nature, origin and limits of knowledge, or epistemology, or it can cover metaphysical statements about reality theory can also cover statements concerning values and evaluation, both ethical and aesthetic. In this way a philosophy of theory may be far from being an unverified speculation because a philosophical theory may not depend on positivistic justification as in the case

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the sciences. In the case of science, a theory signifies an unconfirmed eonjecture or a well formulated hypothesis which has to be justified or confinued on a positivistic basis, that is, through observation and experimentation. In the case of mathematics and logic a theory is not like a theory of the sciences, because here conjecture or hypothesis does not necessarily and sufficiently depend on factual proof . There may be different sets of logic;mathematical processes that justifY a formal theory. Similarly. Epistemology. metaphysics and ethics in philosophy are not logically contingent on factual or formal justification, though some philosophers like the logical positivists have argued that philosophical statements are sensible only when they are factually or putatively meaningful. Equally true is the fact that for some philosophers logical justification in philosophy is extremely important. Interestingly, the empiricists relied on empirical proving whereas the rationalists relied on formal justification. Another group of Philosophers the transcendentalists and the idealists in the mainavoid putative, material, logico-mathematical or -formal justification of theory. Rather, they believe in intuitive or phenomenological justification of philosophical stafements. Therefore, different groups of philosophers rely completely on different methods for justifying theory. If this be _the case, we can classify three different ways in which the concept 'theory' is understood. In one sense, a theory might be a positivistic or material theory in the sense of a pure conjecture or formulated hypothesis that demands putative justification. In another sense, a theory is a formal statement of issues that awaits logicolinguistic justification. Finally, a theory may he accepted as im intuitive claim which demands a corresponding intentionality of consciousness for the revelation of the truth of the claim. Philosophers deal with the last two types of theoretical claims in the main.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Practice :It is understood as practical exercise, application, implementation, habitual custom or established behavior. In Greek philosophy, it is understood as practical wisdom complementing theory. In the present time it is meant as a prof ession, occupation, or skills used in the spheres ranging from technology to social work. In the religious sphere it has come to mean the observance of ethical or religious code. Ancient Greek thinkers, like Aristotle distinguished three types of uniquely human activity -Theoria (Theory), Praxis (doing proper) and poesies (production), corresponding to these ways of living/are three types of realms of knowledge :-Episteme(!heoretical knowledge) phronesis (practical wisdom) and technique (productive knowledge). For medieval thinkers, practice was understood as the application of theory. Thomas Aquinas's teaching of procedures of prudenti~ begins with the daily actual practices of believers. The modem period saw the tremendous advance of science and all knowledge, including that of philosophy and ethics, came to be seen from the scientific mathematical model. Becon, Descartes, Leibniz and Locke among others were centrally influenced by the science of their day.

Many religions in India are characterized by the emphasis on practice. Tribal religions are mainly based on there religious practices. Hinduism is a way of living and there is stress on ritualism and devotionalism. This shows the practical aspect of worship. The core element of a religion is not merely belief but also concret action (Practice). Thus we can say religion is seen to be embodied in practice. Practice not only complements belief, but it also corrects and enhances it. Theory And Practice :It would seem strange to believe that a theory by itself is sufficient for all practical purposes. A scientist• would never believe that a sufficiently proven scientific theory may not be put to practical application because scientific :theories fulfill a deeper need than mere practical goals. On

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the contrary, a theory of motion or any such apparently abstract theory is formulated and justified precisely to solve the riddles of the universe so that we can better cope with the world around us. Even apparently absolutely formal theories may be seen to have some sort of practical relevance. The theories of Logic and Mathematics or those generated by pure reason have a direct relation to the ways in which we think and act in this world. Logicomathematical theories help us in the shaping of our constructions of the world. The rules of Logic and Mathematics which are grounded on theories encourage us to proceed in a logical or formal way while we think and act. Similarly, intuitively formulated theories are practical in unfolding the so called mysteries which are otherwise unresolved through mere sense experience and the rational enterprise. Intuitive theories go deep into the essence of knowledge about life and the world and allow us to know the nature of life and the world in a more unambiguous manner.

Theory, Practice and Darsana :The term 'darsana' comes from the word 'drs, to see. This seeing may be either perceptual observation or conceptual knowledge or intuitional experience. It may be inspection of facts, logical inquiry or insight of soul. Generally, "darsana" means critical exposition, logical surveys or systems. A 'darsana' is a spiritual perception, a whole view revealed to the soul sense. The Indian term for philosophy, viz., darsana, is not exactly the same as what in the Western parlance IS known as 'philosophy.' Darsana is not merely a body of epistemological, metaphysical and ethical theories. It involves something more than this. Literally, darsana means to 'see,' that is, to visit the truth or reality not based on sense experience or through simple reason, but rather to visit the truth through an intuitive realization. This does not mean that darsana only entails an intuitive metaphysical process. For darsana also involves a logical

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

analysis of concepts andtheories that constitute our knowledge and language. But it demonstrates to us that the nature and meaning of knowledge cannot simply be grounded only on experience and reason. Darsana also is intrinsically linked to the larger world and personal life goals Thus it is not merely about theory, but includes a reflection over the most acceptable ways in which we should think and act in the world we live in. In this sense, Indian philosophy follows a synthetic rather than a purely analytic approach. Also it allows more easily for intuition about the essence of life and the world and the nature of sound practical action. Indian philosophy is not only concerned about the nature, scope and goals of virtue, who may be a virtuous person, ()tc, but also concerned about the virtuous means that one may take to attain these goals. Darsana is aimed at a motivation of the moral being to follow a virtuous life by choosing virtuous means, to attain personal and social well being, and finally to attain 'nihsreyas,' or the ultimate moral goal, which is moksa or nirvana with the exception of the Carvaka. Hence, Indian philosophy first deals with the theory of a good life and then motivates us to become good while doing good things that • ;s combining theoretical knowledge with practice. In this way Indian philosophy or dursana looks at a human being as one who has a personal life, a social life and a transcendental life. The practical aspect of darsana invoives a deep realization that personal wellbeing can be attained through the performance of one's duties or varnasram dhanna. Social well being is possible through the social duties or sadharan dharma, even with a complete renunciation of the fruits of action or nirasakta kanna. This process helps to transcend the social being from the corporeal to the Real Being, through .the cessation of cycle of desires, and rebirth and suffering. Hence, darsana is to 'see' the Real being in the flow of becoming or the existential world. 'The goal of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

realization of the Real thus involves a synthesis of theory and practice.

Bibliography

Benton, William. ed. "A New Survey of Universal Knowledge" In Encyclopedia Britannica, Vol. 21; Broad, C.D. Scientific Thought. London: Rutledge and Kegan Paul, 1923; Habennas, jurgen. Theory and Practice~ Translated by John Viertel. London: Polity Press, 1988, Hospers, John. An Introduction to Philosophical Analysis. New Delhi: Allied Publishers, 1998; Radhakrisnan, S. Indian Philosophy, Vol. 1. New Delhi: Oxford University Press, 1999. Roth, John K.ed. International Encyclopedia of Ethics. Chicago: Fitzroy Dearborn. 1995; William, Donald, The Ground of Induction. Cambridge. MT : Harward University Press, 1947. ACPI Encyclopedia of Philosophy, A.T.C. Bangalore.india Volume-:IR 2-.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GLIMPSES OF SUBALTERN MORALITY IN INDIAN CULTURE WITH SPECIAL REFERENCE

Dr. Ram Badan Mehta
Deptt. of Philosophy
DAUPG College, Siwan

With the emergine of deconstructive thunking methos of Derrida the western world got a new vision and margina took place the central position of philophical, political, social and Ethical discussions. The concept of sub-altarn society is the result of this same. Generally, in Logic, I Proposition is said subaltarn of A which is dependent on it. In British Army sub-altern term is used mean the subordinate of ficer who, in absence of captain, takes charge for some times. In sociology subaltern is called the labour or Peasant of lower class which derives its meaning from it lateen equivalent which means suppressed or other. In post colonial thinking subalterns is the person who has not his own identity or the' group who has no cultural hegemony. This society is commodity for Elite class. The Elite society uses him without the feeling of any responsibility towards him. It is stimulates my memory to reminds a story which a Nakula is one of four sons of a king. The fourth son (The Nakul) is one of the sons of the king but he is discarded by the other princes, is marginalize. But who they the fell in tough situation they

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

use to remember for the help and he appears and helps his brother with joy. He is brother is need of the of the elite princes and untouchable in normal situation. He is such an executive who has only need based utility, otherwise he is unmannered, uncultured, uncivilized, and harmful for elite society. He is a typical example of subalterns. The subaltern who has no voice of his own.

But in India there is some of difference situation Risies and scholar have given expression for this type of society. Badarayan Byas Krishna is one of them who exposes the situation and position of both the elite class and the subaltern and advocates his morality, Character and culture. In Vyadhgita, a palt of the Mahabharat, is examples for which Viveka Nand uses the term 'The Highest flight of vedanta.

Vyadhgita starts with the egotism of such a Brahman who burns small birds with his anger and a common housewife who neglects him. He explains the position of Brahman in society.

The woman regrets and says that she knows that Brahmana is living god on the earth. She is not 'Ashista. If he wants to know the real meaning of the 'Sistachara' he should go to the butcher in mithila.

The lady says Brahmana hood is gained by efforts. One who has refrained from his kama, anger and violence who is truthful, religious non-violent, forgiving, thoughtful, controls his senses, is studious and bear simplicity. Virtue .is not reserved for any person or society. Truthfulness, simplicity controlled over senses and services of elders are the sources of it. Naturally the Brahman feels his position and goes to the Butcher in Mithila and asks the very first question about his prof ession and morality.

The Vyadha replies that I am doing nothing else than the duty allowed by my family, society and situation. It is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

true that agriculture, business and teaching of Vedas are better prof essions with pre condition to good conduct give better position in society He also known that the law of Karma is mandatory but it is not mandatory is all cases.

Subaltern society suffers the agony of the dual standard of the society. Society determines the separate standards for both. The elite society expects honesty, renunciation and dutifulness but it itself is engaged in hypocrisy, individualism and egotism . In this situation the subaltern other society feels deprived and alienated which is expressed is Vyadhgita as.

This the why the subalterns society expects from Society to give priority to Ahimsa truthfulness and simplicity from the society because without non violence justice is impossible. The elite society presumes that the 'other society' is reluctant to his development. This the why it cannot come out fi'om its situation. The efforts for the development of the subalterns is meaningless. The subaltern cannot be moral. But Vyas differ from this view. His Vyadh says that he knows that his prof ession is abusing but he cannot be free from the prof essional at once. As an instrumerit he is doing his job for servicing his parents and other members of the family. If he quits the job he may be declared non-virtuous (Vedharmi) by the society. So he is continuing the job and following the other virtues of Satya, Aljava and waiting for the time which will free him his position and he will give better position in society.

In this way the Vyadhagita is an excellent example of subaltern morality.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Reference

1 Dictionary. com
2 De Kock Leon, Interview with Gayatri Spiwak Chakravarti.
3 Gayatri Spivak; Ethics, Subalternity and Critique of Post Colonial Reason Reason, Malden, 2007.
4 Vivekanand Swami, "What is Duty" in Karmayoga, Advait Ashrama 1997.
5 Agrawala Styal P, ByadhGita How a Butcher taught a Brahmin, Selection from Mahabharata, Motilal Banridas, 2002.
6 B.D. Mukmje, The Essence of Byadhgita; Academic Publishers.
7 Mahabharata Vol-II (Van Parva and Virat Parv) Gita Press Gorakhpur.
8 N.B. fif

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NEED FOR PEACE EDUCATION IN SOCIETY

Dr. N.N. Mishra
PGT-History, Kendriya Vidyalaya
Upper Camp, Dehradun (Uttarakhand)

Peace education may be delined as the process of acquiring the *values,* the *knowledge* and developing the *altitudes, skills, and behaviors* to live in harmony with oneself, with others, and with the natural environment.

There is thus no shortage of of ficial statements on the importance of peace education. There are numerous United Nations declarations or instruments which confirm the importance of peace education Kocher Matsuura, the immediate past Director-General of UNESCO, has written of peace education as being of "fundamental importance to the mission of UNESCO and the United Nations". Peace education as a right is something which is now increasingly emphasized by peace researchers such as Betty Reardon and glass Roehe There has also been a recent meshing of peace education and human rights education **Definition** Ian Harris and John Synott have described peace education as' a series of "teaching encounters" that draw Irom people

- Their desire for peace,
- Nonviolent alternatives for managing conflict, and
- Skills for critical analysis of structural

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

arrangements that produce and legitimize injustice and in quality.

James Page suggests peace education be thought of as "encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace; as informing the student on the consequences of war and social injustice; as informing the student on the value of peaceful and just social structures and working (0 uphold or develop such social structures; as encouraging the student to love the world and to imagine a peaceful future; and as caring for the student and encouraging the student to care far others".

Of ten the theory or philosophy of peace education has been assumed and not articulated. .Iohan Qaltung suggested in 1975 that no theory for peace education existed and that there was clearly an urgent need for such theory. More recently there have been attempts to establish such a theory. Joachim .lames Calleja has suggested that a philosophical basis for peace education might be located in the Kantian notion of duty. .lames Page has suggested that a rationale for peace education might be located in virtue ethics, consequentiality ethics, conservative political ethics, aesthetic ethics and the ethics of care.

Since the early decades of the 20th century, "peace education" programs around the world have represented a spectrum of focal themes, including anti- nuclearism, international understanding, and environmental responsibility. Communication skills, non-violence, conflict resolution techniques, democracy, human rights awareness, tolerance of diversity, coexistence and gender equality, among other. Some have also addressed spiritual Cnsions or inner harmony, or synthesized a number of the foregoing issues into programs on world citizenship. While academic discourse on the subject has increasingly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

recognized the need for a broader, more Holistic approach to peace education, a review of field-based projects reveals that thrice variations of peace education ' ', most common: conflict resolution training, democracy education, and human rights education.

New approaches are emerging and calling into question some of theoretical foundations of the modelsjyst mentioned. The most significant of these new approaches focuses on peace education as a process of world view transformation.

"Peace Education" as Conflict Resolution Training

Peace education programs centered on conflict resolution typically focus on the social-behavioral symptoms of conflict, training individuals to resolve inter-personal disputes through techniques of negotiation and (peer) mediation. Learning to manage anger, "fight fair" and improve communication through skills such as listening.

turn-taking, identifying needs, and separating facts from emotions, constitute the main elements of these programs. Participants ,are also encouraged to take responsibility for their actions and to brainstorm together on compromises In general, approaches of this type aim to "alter beliefs, attitudes, and behaviours ... from negative to positive attitudes toward conflict as a basis for preventing violence" (Van Slyck, Stern and Elbedour, 1999, emphasis added As one peer mediation coordinator put it: "Conflict is very natural and normal, but you can't go through your entire life beating everybody up--you have to learn different ways to resolve conflict"

"Peace Education" as Democracy Education

Peace education programs centered on democracy education typically focus on the political processes associated with conflict, and postulate that with an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

increase in democratic participation the likelihood of societies resolving conflict through violence and war decreases. At the same time, "a democratic society needs t the commitment of citizens who accept the inevitability of conflict as well as the necessity for tolerance" (U .S. Department of State, The Culture of Democracy, emphasis added) Thus programs of this kind attempt to foster a conflict-positive orientation in the community by training students to view conflict as a platform for creativity and growth.

Approaches of this type train participants in the skills of critical thinking, debate and coalition-building" and promote the values of freedom of speech, individuality, tolerance of diversity, compromise and conscientious objection. Their aim is to produce "responsible citizens" who will hold their governments accountable to the standards of peace, primarily through adversarial processes. Activities are structured to have students "assume the role of the citizen that chooses, makes decisions, takes positions, argues positions and respects the opinions of others": skills that a multi-party democracy are based upon. Based on the assumption that democracy decreases the likelihood of violence and war, it is assumed that these are the same skills necessary for creating a culture of peace.

"Peace Education" as Human Rights Education

Peace education programs centered on raising awareness of human rights typically focus at the level of policies that humanity ought to adopt in order to. move closer to a peaceful global community. The aim is to engender a commitment among participants to a vision of structural peace in which all individual members of the human race can exercise their personal fiefdoms and be legally protected from violence, oppression and indignity.

Approaches of this type familiarize participants

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with the international covenants and declarations of the' United Nations system; train students to recognize violations of the Universal Declaration of Human Rights; and promote tolerance, solidarity, autonomy and self-affirmation at the individual and collective levels.

Human rights education "faces continual elaboration, a significant theory-practice gap and frequent challenge as its validity" In one practitioner's view:

"Human education does not work in communities(fraught with conflict unless it is part of comprehensive approach ... In[act, such education can be counterproductive and lead to greater con/liel it people become aware a/rights which are not realized. In this respect. Human rights education can increase the potential/or conflict"

To prevent these outcomes, many such programs are now being combined with aspects of conflict resolution and democracy education schools of thought, along with training in non-violent action.

"Peace Education" as World view Transformation and conclusion

New approaches to peace education are starting from insights 'gleaned ti'om psychology which recognize the developmental nature of human psychosocial dispositions. Essentially, while conflict-promoting attitudes and behaviors are characteristic of earlier phases of human development, unity-promoting attitudes and behaviors emerge in later phases of healthy development. H.B. Danesh proposes an "Integrative Theory of Peace" in which peace is understood as a psychosocial, political, moral and spiritual reality. Peace education, he says. Must focus on the healthy development and maturation of human consciousness through assisting people to examine and transform their world views. World views arc defined as the subconscious lens (acquired through cultural, family, historical, religious and societal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

influences) through which people perceive four key issues: 1) the nature of reality, 2) human nature, 3) the purpose of existence, 4) the principles governing appropriate human relationships. Surveying a mass of material, Danesh argues that the majority of people and societies in the world hold conflict-based world views, which express themselves in conflicted, interpersonal, intergroup, and international relationships. He subdivides conflict-based world views into two main categories which he correlates to phases of human development: the Survival-Based World view and the Identity-Based World view. It is through the acquisition of a more integrative, Unity-Based World view that human capacity to mitigate conflict, create unity in the context of diversity, and establish sustainable cultures of peace, is increased -be it in the home, at school, at work, or in the international community. This theory has been tested in school based programs in violence-affected communities in Bosnia-Herzegovina, United States and Canada, with substantial indicators of success and has become the subject of increased research attention.

Peace Education is about empowering people with the skills, attitudes, and knowledge:

*to build, maintain, and restore relationships at all levels of human interaction. *to develop positive approaches towards dealing with conflicts -from the personal to the international. *to create safe environments, both physically and emotionally, that future each individual. *to create a safe world based on justice and human rights. *to build a sustainable environment and protect it from exploitation and war.

Peace education is based on a philosophy that teaches nonviolence, love, compassion, trust, fairness, cooperation and reverence for the human family and all life on our planet.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Skills include communication, listening, understanding different perspectives, cooperation, problem solving, critical thinking, decision making, conflict resolution, and social responsibility. Peace education leads to peaceful living and peace education should be propagated in schools, colleges and universities to import peaceful living in society.

पुस्तकालय
152821
गुरुकुल कांगड़ी विश्वविद्यालय

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GOD AND FAITH

Punam Kumari
Research Scholar
V.B.U. Hazaribag

Man is supposed to have received the intimations of God. Therefore, in modern time faith has been accepted as I believing of the propositions upon insufficient evidences. Faith is distinguished from the probable propositions by the fact that propositions are simply statement of facts. Faith cannot be termed into probabilities and probabilities into certainties. Human destiny has been a vexing problem. Is there anyone destiny for men? How the concepts of reason, faith and revelation can be adjusted with it? In every case, when we are concerned with the question of Divine entity, we have to calculate the points of risk. If wager that God exists, naturally we have to give solution. If we are at all right. We have to lose nothing. If we are wrong and say that there is no God, very little we have to gain. When we judge the problem comparatively we find that if we gain, we gain something. If we lose, we lose Dothilig. Man has to attain faith but does not know the way to it. If we take the above argument as a rational form of argument and if we assume that God will be pleased by such calculations and self regulating attitude, the 1 assumption will be prof oundly irreligious.

William James, while talking of human destiny, declares that religious man has the right to stake his 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

life for the God-hypothesis. We have arrived to get our lives on any .possibility. We cannot escape the issues by remaining skeptical and waiting for more light. In fact, we do not avoid errors by being skeptic. We simply loose the good.

If we presume the problem of human destiny in linouism Christianity, and other religions, it has simply an institutional response. We will he simply expecting only that, which will be promised under the authority of an institution, P .. R. Tennant through that they can be no general guarantee that faith and revelation will be justified. Faith always 'involves", and where there is the quorum of revelation, faith is always there **too.**

Human kn~11edge becomes extended by faith# science 1 and ,religion are ventures o f it. Science postulates what is requisite to make the world quite comfortable f or the kind of thought being advocated. Structure o f the universe# its orderedness quantitative 1055# and the scientific concepts of valuation and poutulation these are all needed where we want to give the scientific meaning and the purpose of the universe. Riecanno'c bracket tenants' idea of religious faith.' and the scientific faith together. TO know God means to overcome our separation from the ground of our being.

God is being itself. 1n which we participate by the very 2 fact of existing. To be ultimately concerned in religion about God 1s to express our true relationship 3 to' the ground of being 'that is God'. 4 For Paul Tillich definition Of it can be resolved in different directions. He 15 talking of human continuity with the infinity. He is talking Of an identity with God as a ground of being. Paul Tillich has used contred1ctory statements to depict his man-God philosophy. If there is human continuity of divinity and if God is t he ground of being# that matters most in t he style of life which can abolish such dichotomies.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Paul Tillich's approach has simply made the predicament doubtful in a social anc cultural context. It will have very little effect on human destiny because the locus of 1 experience is solitary one.

For Paul Tillich. one can define faith in ter.ms of God or define God in terms of faith. The question of faith is institutional. It cannot constitute a third and superior stand point beyond naturalism and supernaturalism. Whenever Paul Tillich is talalng to evaluate human destiny rough the point of ultimate concern# he has not made clear anywhere whether he is talking of the entire process in the context of natural theology or institutional theology. Paul Tillich is creating a subterfuge between natural theology and the revealed theology.

If we are considering the non-proportional view of revelation and truth. we are really simply introducing protestant theology. It has its own price. and prejudices. According to this view of non-propositional ideas as the content of revelation. is not a body of truths 'about' God.

1. Paul Tillich. The Systematic Theology. Vol.I,pp.136-48

1. Ibid., pp. 78-81. 117-126.

2. Ibid., pp. 148-156.

freedo" his insight and assent. lie does not swallow the human beings. Instead, God has created the entire frame in which we exist as the spacious-temporal creatures. In this sphere, God is unconcerned in the way that allows,"an' s fateful freedom to recognise God's presence. The existentialists like J. P. Satre are never compelled by theclog)', so t:e hus called SUdl a freedom as condemned .

1 **Ereecoril.** Here faith is related to f **reedom** and human destiny, ho\.ever not in an existentialist **'.fay.** Church has declared to counteract it in its own selected

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and organised

2 Iva'} •

In non-religious experience, Wittgenstein pointed out the epistemological puzzle pictures. Here fields of dotts and lines seem to ce taking the form of particular kind of significance and no longer as simply a haphazard array of marks or dotts and lines. The whole situation is. experienced with the ame specific significance but , 3 with different meanings attached to it.

Religious significance is found to be Duper-imposed upon the natural significance in 'believers-situation'. Man can behave and react in different ways, while being

1. J. P. Sartre I Humanism. pp. 23-31.

2. 'A. Preementle. The Protestant l1ystics. Hentor Book, 1965, pp. 36-47.

3. A. waly The way and 1 ts Power. Allen & Unwin, • 1934, pp. 74-81, 89-94.

It is simply a case where God is coming within the orbit o f 1 human exercise by acting in history. This non-propositional conception of revelation consists of something more than the promulgation of the theological truth in our faith. If it is God's intention to confront man presence. Why God has given His manifestation of Divine2 power and glory by some other means? If one has to have the freedom necassa for' the love and trust. It must be extended to the consciousness of God as a natural phenomenon. In love, the existence of the beloved effects one ' s whole thing. God is the object of religious consciousness and religious love and even then he remains unaffected by this love? God can be india front to human love and humadatiny, if God is the source and ground of our being 1 God's purpose is so written in our nature that we are 3 totally dependent upon God. God is to see that an and his destiny are somehow relaeed with the highest

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

source and purpose. Here the problem of human destiny can be ncerned with our grateful acceptance of this truth.

The process of being aware of God must involve human

1 K. Barth Church Dogmatics. Clark & co•• 1936 pp. 69-75

2 " Buber s I and Thou. op.cit., pp. 34'-46.

1 K. Darth I Church Dogmatics. pp. 11-21.

2 p. Tillich 'systematls Theology. vol. I. pp. 117-128

x '9-x

in the same situation. the may e experience and reac't in natural way, but we can attach different significance 1 as appropriate and inappropriate. something may occur in human destiny naturally and the same may be seen 2 mediating the presence and activity of God. people have tried to attach religious significance to the waters of natural significance.

A secular historian: describe events as political, economical, sociological and geographical etc. I'h" same may be taken for the religious thinkers while entering into a dialogue between God and the process o f history. Theologians have seen God actively at work in 3 the world around them. Human faith has been a valuable endowment in this field.

Prophets have explained the situations as the moments in which God is actively present. The story of a man called Jesus of Nazareth can best be cited as an. But that is filled up with the ambiguous data. We can see the prophet as the self-appointed prophet. who got mixed up in politics and clashed with Jerusalem priesthood ...1nd had to be eliminated. It may not be

1 I The Religion of India. Pp. 10-17.

2 Ibid pp. 96-106.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3 J. N. Findlay I The Ascent to the Absolute, 1I11en & Unwin. 1970, pp. 164-184.

4 Ibid., pp. 132-143. Possible to see the prophet as a assiah of GOd. It means that to see him as Hassiah of God is to share the testillnent document necessarily.

We can interpret experience of human life as a situation in which people, at all times, had to do with 1 God and God with man and history. It is simply freedom of ' human choice 1:0 option is there to admit God or not to admit Him.

The moment context or beyond it. We 'have to take the gift 2 of human freedom and experience as autonoIilous. cannot talk of biblical faith in its orientation. Genesis is not the criterion of validity. The traditional theistic proof s seem to be religiously irrelevant. God could be inferred from the same universal premises. It cannot be of any academic and theoretical interest to the people who know God as a

3 living presence. Where we try to seek proof s for the existence of God, we are seeking this proof in an institutional context, or talking of faith in biblical orientation. In this we may generally partial and one-sided. Here the question of human destiny becomes very irrelevant in an assumed context of biblical orientation. We can 2 talk of affirmation of an experimentally unity of life. Language has to depict the concept of God. It may be adequately inadequately.

Language cannot completely express the nature of Reality. It tries to do so but fails. only means that reality metaphysical or God is still more to be able to be comprehended. even if comprehended. Somehow, it can be only intends of "not this" -"not this". A mystic estimation indeed.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

References

istemoto icat foundations of the Bha vad Gita Submitted by- Parth Sarhty Kala Research scholar philosophy department

HNBGU Srinagar Garhwal

Epistemology deals with the nature and scope of knowledge. Nyaya and mimamsa philosophies have painstakingly elaborated the theme of knowledge. Padaarthas in the nyaya philosophy serve as instruments of knowledge. These sixteen categories are pramiHll a (valid means of knowledge), prameya (objects of valid knowledge), saID] saya (doubt), prayojana (aim), dltllil ffi anta (example), siddhanta (conclusion), avayava (members of syllogism), tarka (hypothetical reasoning), nirD aya (settlement), vada (discussion), jalpa (wrangling), vitalrll ~a (caviling), hetvabhasa (fallacy), chala (quibbling), jati (sophisticated refutation) and nigrahasthana (point of defeat).

Epistemology answers the questions like: What is knowledge? How is knowledge acquired? To what extent is it possible for a given subject or entity to be known? How do we know what we know?

The gita answers the problems related to epistemology in a very coherent manner. About the seat of knowledge it says:.

Jyotisamapi tajjyoti tamasahparamucchayate

Jyanam jyeyam jyangamyam hridi arvaswavisthitam. Chap XIII -18

The ultimate truth is declared as the illuminator of all that illuminates, beyond the darkness of ignorance; residing within the heart of everyone it is comprehensible by the wisdom gained from realisation by the knowledge of direct experience.

Epistemology also deals with the problem of origin of knowledge. The gita ascribes the origin of knowledge to goodness.

Sttvatsanjayate gyanam rajso lobh ev cha Pramadomoho tamso bhavtoagyanmeva chao XIV -17 From goodness develops knowledge, from passion greed, and

certainly from ignorance delusion and illusion arise along with

neSCIence. The gita explores the qualities of knowledge. It says that the knowledge is both the savouir and the purifier.

Api chedasi papebhyah sarvebhyah papkrittamah Sarvgyan palavenaiv brijinam santarisyasi. IV-36 Even if you are the most

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sinful .of all sinners, yet you will crossover

all the sins on the boat of knowledge. About the purifying effect of the knowledge the gita says: Na hi gyanena sadrisham pavitramih vidyate Tat svayam yoga sansiddhi kalenatmani vindati. IV -38 Nothing in this world is a purifier better than knowledge. One

perfected by the science of uniting the individual consciousness with the ultimate consciousness automatically attains that knowledge in the course of time.

Yathedhansi samiddhogni bhasm sat kuruterjuna Gyangni sarvakarmani bhaasmasat kurute tatha. IV-37 Just as fire engulfs the fuel so does the knowledge incinerate ac~ion to

ashes. Hence knowledge has been bestowed at a higher place than action.

The gita elaborates the nature of knowledge and the concept of triputipratyaksha in the following verse: Gyanam gyeyam parigyata trividha karmachodana XVIII-18

Knowledge, the objective of knowledge, the knower of knowledge; these three are the impetus of action. The Gita says that the Communion of these three aspects of knowledge takes place in the soul. The knower (subject), the thing to be known (object) and the knowledge have been identified with the soul. Three kinds of caitanyas (pramtra, praman and visaya) of Vedanta also echo this unity.

The gita classifies Knowledge into three types. By virtue of the different modes of material nature the gyana is said to be of three types i.e. sattvic, raj sic and tamasic.

Gyanam karma cha karta cha tridhaiv gunabhedatah. XVIII-19

The gita further elaborates each of these separately:

Ability to see unity in diversity has been attributed to the sattvic gyana:

Sarvabhutesu yenaikam bhavmabyayamikshate

A vibhaktam bibhaktesu tjjyanaviddhi sattvicam. XVIII -20

Understand that knowledge by which one undivided imperishable reality is seen within all diverse living entities is in the nature of goodness.

Rajas gyana according to the gita is that which sees diversity within all living beings.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Prithaktwen tu yajgyanam nanabhavan prithakvidhan

Vetti sarvesu bhutesu tjgyanam viddhi rajasam. XVIII-21

But that knowledge by which one experiences separated diversity within all entities, variety in quality and plurality III essence; understand that knowledge as in the nature of passion.

That by which one is engrossed in some fragmental conception as if it encompasses all, irrational; without knowledge of reality and whimsically is called the Tamas gyan:

Yattu kritsanvedkasmin karye saktamhaitukam

Attvarthavalpam cha tattamasmudahritam. XVIII-22

The gita tends to draw epistemology closer to metaphysics. The knowledge is kept at par with the ultimate reality and there. is no difference between Him and knowledge. In fact it is the union of the process, the subject and the object of knowledge. Prabhakar's theory of Triputipratyaksha i.e. prameya, prama and pramata is also valuable, with the help of this the meaning of vedic aphorisms like *tat twam asi and aham brahmasmi* etc., can be elucidated. The unity of the object of knowledge and the subject (the knower) is thus exemplified in a conducive way.

In this way the knowledge, which is a subject matter of epistemology, and the god a subject of metaphysics, are brought to the same level.

Lord Krishna extolled the knowledge and proclaimed that He is equal to it. Knowledge is the chief quality of soul.

Gyana twatmeva me matam. Chap VII -18

Thus we can conclude that lord Krishna added new dimension to epistemology and substantiated the position of knowledge by dovetailing it with morality and metaphysics.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PLATO'S CONCEPT OF COURAGE AS A CARDINAL VIRTUE

Sunil Kumar Shukla
Research -Scholar
Department of Philosophy
University of Allahabad

Plato has an unique place in Greek tradition of moral philosophy. The moral philosophy propounded by him is proving its relevancy in this materialistic age. Theory of virtue has a very important place in plato's philosophy. By my this paper I have tried to clarify courage or Sahash in out of cardinal virtues as wisdom, courage, temperance and justice.

The four virtues which Plato described in the Republic were railed in later times the cardinal virtues,

The word 'cardinal' is a derivative of the Latin word 'cardo', meaning a hinge and the cardinal virtues are the virtues by 'which the moral life is supported, as a door is supported by its hinges. Medieval philosophers added to ~he four cardinal virtues the three theological virtues of faith, hope. and love, but these, at any rate in the interpretation given to them by the Churchmen of the Middle Ages, are directed towards God rather than towards one's fellow-men, and so are matters for religion rather than for morality. ' It is possible still to regard the four cardinal virtues, if they are widened somewhat their

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

scope, as the most important constituents of goodness, and they will certainly repay a fuller consideration.

Courage as a cardinal value has a very important place in plato's ethical philosophy. Plato recognized the subordinate place of courage in the moral life. Wisdom comes first in giving a man his directions and courage is then needed to resist that fear of pain which drives a man away from the path in which wisdom directs him. There seem to be several closely akin virtues included in courage. There is a courage of the generous quality which IS largely a matter of natural endowment, and which sometimes occurs in people who are very unworthy in other respect. This kind of courage may win the Victoria Cross in war, but it also may be seen in the performance of a daring crime. Of courage of the righteous quality there seem to be at least two kinds: (i) active courage or valour which persists in carrying through a Course of action in spite of threats of pain or even actual experience of pain; and (ii) passive Courage or fortitude which bears unavoidable suffering without flinching. Closely akin to these IS the virtue of perseverance or of sticking to a course of action, but in this case the moral agent does not face pain so much as inertia or weariness. Perseverance was a virtue that was not conspicuous among the ancient Greeks, but it is regarded as one of the most important of virtues in the ethos of our modern industrial age. It is a virtue of the requisite quality, and perseverance in evil tends to increase rather than diminish the evil of a man's action Valour and fortitude, however, are undoubtedly virtues of the righteous quality. As all virtues do, they depend to some extent on natural endowment, but they are developed by practice and become habits of doing what is right in face of pain or difficulty.

Now the question arises, IS any utility of the courage for the welfare and cure of social problems of human life? The answer must be positive. But for the positive results

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

there are certain terms and conditions that we have to follow as :-

1. We must live the life ruled by morality.
2. Courage is used in right direction only for creative activity.
3. Men should be treated as the end not as the means. Now we can hope for the men when they follow and use courage in above sense. Then they can get some relief and solution at least for some of social or political and economical problems of the society.

REFERENCE BOOK

1. Laird: A Study in Moral Theory p. 85
2. Spencer: Data of Ethics, Ch II.
3. Plato: Republic Books I-IV.
4. Stase : The concepts of morals p. 259.
5. Lilli, William, An introduction to Ethics, Surjeet Publications, reprint 2007 page 274, 278, 281-82

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

HINDUISM AND HUMAN RIGHTS

Dr. Pawan Kumar Yadav
Department of Philosophy, University of Lucknow.

It is interesting to note that the concept of Rights of Human being is neither entirely western nor modem, *Rigveda* cites three Civil Rights, that of *Taṇa* (Body), *Skridhi* (Dwelling place) and *Jibhasi* (Life)· *Mahabharata* tells about the importance of the freedom of the individual (civil liberties) in a State. Concept of *Dharma* -rights and duties of individuals, class, communities and castes-has been delineated in Hindu's scriptures. Before Second century B.C. Indian States could boast of elected Kings. *Arthasastra* elaborates on civil and legal rights first phenolated by Manu which also included economic rights. 1 Hindu culture and civilization were based on certain spiritual and ethical values which may by taken as Dhanna which is not religious in true sense of the Tenn. The Ten *'Dharma'* etymologically means which upholds, supports and nourishes the society. It maintains stability of the social order and promotes well-being and progress of the mankind. Dhanna is thus asserts to oneself good conscious and conscientious principles that spring from and aims at increasing one's happiness and well-being. It relieves from ignorance, fear, disease and other evils and cherishes and moulds fellow-feeling brotherhood and amity and other good feeling; The *Vedas* and *Purangs* contain basic principles of *Dharma, Artha, kama and Moksha.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dhanna was practically dominating other aspects of Indian life in the past. It influenced substantially social, economic and political life ane seemed to have moulded and welded into a social order which was unified configuration of ideas, ideals and practices that are mostly ethical as well as spiritual. The fundamental principles propounded in the Vedas aim at secming happiness to all, which constitute Dhanna. These were all basic human rights incorporated in the *Smritis* and *Puranas* in various rules and regulations, customs and usages. Anything which goes against the principle were rejected as invalid, *Dharma* as enunciated by Vyas, the author of *Mahablzarat,* also says that when there is conflict between what is Dhanna in the Vedas and provisions in the Smritis, Puranas, etc., what is declared in the Vedas shall prevail. These1 principles enable us to decide what is *Dharma* and what is *Adharma* ? The Principle of Dhanna show the human rights are valuable and eternal.

These are identified and recognized in Hindu religion from time immemorial as the basic conditions for peaceful and progressive life. These are the values included in the human rights subsequently incorporated in the **Universal Declaration of Human Rights** and also in various Fundamental Rights contained in **Part III of the Constitution of India.** Similarly, *Artha* (Economic Prosperity) and *Kama* (Pleasure of sensuous activities) of the ancient India although superseded and dominated by *Dharma* were not entirely neglected or underestimated. It, of course, deals with worldly affairs and mundane activities of the mankind but were prof oundly influenced by religious pursuits. Dhanna was deeply intenningled with political, economic and social activities.

The various purposes of state administration or government was to ensure smooth functioning of Dhanna and economic and spiritual well-being of the individual. The king or Head of the State was mainly responsible for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

providing adequate facilities for material advancement and also to spiritual and ethical well-being of people. Moksha or salvation was the ultimate reality for the Indians it aims at not only salvatinn from the birth but abo from ignorance and poverty of all kinds. It was closely related to spiritual and religious pursuits of the people. Dhanna also is not aloof from the well-being of the people. Rather all the individual regard 'Moksha' as the 'most' alluring spiritual well-being to be relished and the most valuable and ethical metaphysical wealth created through religious activities.

Thus *Dharma* was taken as the ultimate reality and basic to all spiritual activities of Hindus. The material - attaimnent through *Artha* and *Kama*- two most important worldly pursuits were an integral Pali of Dharma and the purpose of all these achievements was the realization of the ultimate end of life Moksa. Individual was consider basic unit of the society and he has to be given all the facilities and conditions for attainment of excellence in all these directions? These facilities and conditions are the basic human rights. These are regarded as instrument for achieving objectives of *Dharma, Artha, Kama* and *Moksha*. These four cardinal values *(Chatllrbarg)* constituted the ancient cultural heritage of Hindu. Although there were some contradictions and contentions to the basic value, these principles ultimately predominated the spiritual life of Hindus. Physical body was looked upon as scared duty. *Chatllrbarg* or four 2 types of principle viz., *Dharma, Artha, Kama, Moksha* ensure and promote a cluster of human rights like. Right to Happiness, Right to Equality, Right to Religion, Right to Protection, Right to Education, Right to Social Security, Right to Humane Treatment Right to justice, etc. All these human rights are duty-based and the society can not guarantee such rights without reciprocal, duties.

Many of the rights enumerated directly challenge

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the unequal privileges that are so fundamental to the traditional Hindu system of *varnadharma*, which, in practice, means the caste system. This is full further emphasized by beginning with the "Right to Equality" which includes equality before the law, equal protection of the law, non discrimination by the state and equal access both to public places such as wells and roads and to private places serving the public such as shops and restaurant] Article 17 states that "untouchability" is abolished and its practice in any from is forbidden. One qualification of this section, moreover, stipulates that "nothing .... shall prevent the state from making any special provision for the advancement of any socially or educationally backward classes of citizens or for the scheduled caste and scheduled Tribe", those groups at the under and outer edges of traditional Hindu society. There is a provision against trafficking in human beings hand forced labour in the section "Right against Exploitation", and the "Right to Freedom of Religion" is qualified to assure that the state may provide "for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all cases and section of Hindus.[4] This provision is the recognition in the constitution of the demand by Gandhi and other Hindu reformers that Hindu temple be open to all Hindu, including those groups traditionally regarded out caste or untouchable .

Now we will take one obvious approach what rights are assumed from the listing of duties in the Hindu *Dharmasastras*. If we include special privileges for particular groups among rights, then there are many rights included in the discussion of duties. Most notable, of course, are the special privileges of the three "twice-born" or "noble" classes (varanas): *Brahmins* (priest and scholars), *Ksatriyans* (rulers and warriors) and *Vaisyas* (the Aryan commoners who became farmers and later merchants).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

With some exceptions there is a sharp hierarchical grading that applied not only to positive reward but also to punishment meted out by the ruler6 The Brahmin is most rewarded and most lightly punished. It is worth nothing that in Western notion of rights goes back much further than the affirmation of *equal* rights. What is one's right is what is one's due, whether because of who one is by birth or because of what one has accomplished. It is one's 3 fair share even ifit is not an equal share. That notion of rights is certainly deeply embedded in the Hindu social system.7

Again the rights and duties are reciprocal in Hindu religion. Let us discuss about human rights in detail in Hinduism. Right to Happiness -

Man is apt to avoid unhappiness and seeks happiness. Hence, it is a natural right to be happy and with out happiness life becomes dull and dreamy. It comprises all rights relating to self-fulfillment and satisfaction. Individual being rational has to take decisions judiciously and discharges his her responsibilities for achieving his pleasure and happiness. It is natural that every human activity has certain objectives which may be personal or otherwise and man performs his work as result of the impulse of his desire, or *Kama* The force behind every man's every action is his her desire or *Kama* whether for getting good food or cloth or wealth and for other valuables i.e. *Artha* for securing comfort and pleasure. The cause of unhappiness of human being was to be wrong or evil actions of their own or those of other human beings. The reckless desire of human beings to earn more wealth and more material pleasure gives rise to conflicts and controversies and clash of interest among individuals. To get rid of all these man-made miseries is an eternal issue confronting mankind.

By that we can ensure the realization of right to happiness.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Centuries back Manu has lightly said, "there is no act of man which is free from desire.,,9 *Dharma* or righteous conduct ensures happiness among the people treading the path of *Dharma.* The people are overpowered by sensual desires, Passion and Greed Manu has, therefore, laid down *tri-varga* i.e. *Dharma Artha* and *Kama* for promoting welfare and happiness among the people. The advocates of *Dharma* observed that desires are to be regulated by the principle of *Dharma.* 10

Peace is the outcome of happiness and if peace is sought and found then naturally happiness is ensured. In *Mahabhal'at* also a stateless society was completed where, human rights were protected by others confirming to *Dharma,* Kautilya, in its *Al'thasastra* incorporated[4]

Rajadharma emphasizing the right to happiness of all individuals and the righteous duties of king.

The principle of Dharma is inculcated in the hearts of every individual. The principle should also prevail in the modem democratic society which stands for the ideal *"Sarve Bhavantu Sukhinah"* (Let all people be happy). This doctrine also adopted in Constitution of India and has "been" reinforced through various Acts and Policy decisions of the modem Government.

Right to Equality

The Right to Equality *(Samanata)* or *samya* is regarded as an important right without which happiness is not available. The discrimination led to inequality that resulted in discontent and miseries. *Vedas* preach *Dharma* and a charter of equality incorporated in the *Rigveda* and also in the *Atharvaveda.* In the *Rigveda,* it has been rightly said, "No one is superior or inferior. All are brothers and all should strive for the interest of all and progress collectively". II Similarly in *Atharvaveda,* it has been pointed out "All have equal rights in articles of food and water. Yoke of the chariot of life is placed equally on the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

shoulders of all. All should live together with harmony supporting one another like spokes of a wheel of the chariot connecting its ring and the hub." Hence Right of Equality of all human beings has been said and reiterated in so many hymns of the *Vedas.*

In Hindu system all individuals are regarded as the children of God and there should be no discrimination and disparity in the human society *Regveda* and *Atharvaveda* are vociferous about the equality of Man which is taken as an integral of *Dharma.* It is also interesting to see the Article 1 of Universal Declaration of Human Rights 1948 in this context," All human beings are born free and equal in dignity and right. They are endowed with reason and conscience and should get Act towards one another in a spirit of brotherhood. It has also been reinforced in the Article 7 of the same document, "All are equal before law and are entitled without any discrimination of equal protection of the law."

All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement of such discrimination. In explaining *Rajadharma,* Manu says, "Just as the mother Earth gives equal support to all the living beings so also king should give support to all without any discrimination." 12 Hence it is emphasized that a king 5 should give equal treatment to all the citizens in the same manner as a mother towards her children. Article 14 of the Constitution of India has also aptly says, "State shall not deny to any person equality before law or the equal protection of law within (he Srritory of India. 13

Right to Education

Through ages education regarded as a means of equality and potential instrument for social change. An individual can improve to the maximum mainly through education. Therefore the **Vedas** laid stress on three pious

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

obligation as *Dharma* namely 'gratitude' in which every individual has an obligation to the source of all benefits received by him including his own existence.

The great Sanskrit pod *Bhartruhari* of the 1st century has rightly observed, "Education is the special manifestation of the man, education is the treasure which can be preserved with fear or less, education secure material pleasure, happiness and fame, education is the teacher of teacher: education is the friend when one goes abroad education is God incarnate, education scorers honor at the hand of the state not money. A man without education is equal to animal i,e. he can be truly called *"vidya **Bihillall** PaS/II, II ,,14 Pantanjali* highlighted four aspects of education with necessary duties to every individual: 15

1. Acquire knowledge/education from parents and teachers 2. Study and improve knowledge on your own, 3. impart value-based education to every individual and to your children as parents and to others as teachers, 4. us~ , that knowledge for the benefit of the family 'and the society through prof ession or avocation.

These four aspects of education have been emphasized not only for improving the knowledge but also for developing the society. *Patanjali* also added that potential energy of an individual would be unfolded and could help an individual to lead a purposefully. Importance of education thus can not be overestimated and it has been rightly emphasized for development of the child. The constitution of India provides Right to Education under **Article 21** (A).6

Right to Religion

Irrespective of the degree of our belief in God religion has been playing an important role in human life since time immemorial. Hindus have our religious practices and rituals according to our family background

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

or various other factors. We differ in the modes of worshipping God and we address God in various names whether it is *lshwar* or *Alaha*. Therefore, eminent sages and saints and sadhaks of Hindus have been emphasizing on the religious equality and harmony and Right to Religion has been recognized as an integral part of harmony, The above rule of Dharma is very unique in Hindu religion. It required the State to give equal protection not only to believers of God but also to disbelievers of God.

The broad concept of religion ensures freedom of thought belief and faith in Hinduism. The Article 18 of the Universal Declaration of Human Rights reads, "Everyone has the right to freedom of thought, conscience and religion. „16 This Article includes freedom to change his religion or belief and freedom as that alone or in community with others and in public or private, manifest his religion or belief in teaching practice worship a flu observation. The constitution of India has also recognized freedom to religion as one of the fundamental rights. It is Article 21' which reads "freedom of conscience free prof ession practice and propagation of religion subject to public order and health and to other prof essions.

All these parts of business are equally entitled to freedom to conscience and the right to freely prof ess, practice and propagate religion. Thus, secularism has been a significant place in our religion. But such religion is not neutrality but freedom to religious practices subject to Public Order and Peace.

Right to Protection

It is the basic responsibility of the state to ensure protection to its individuals from insecurity and oppression. The state has to see that all its citizens live happily in peace and tranquility. As already discussed in *Mahabharat, Rajd/za/'II/a,* should emphasise such protection as an important responsibility of kind or the ruler. It

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

has been said therein to punish wicked to protect Good; to enrich treasury by fair means; to be impartial in the litigation and to protect the kingdom-these are five *Yajllas* (selfless duties) to be performed by a king.

The paramount duty the state is to protect its people. It is the responsibility to protect helpless and deceased or diseased; to protect be life and personal liberty is equally important for enabling people for Leading a comfortable life and to live witlulignity and happiness Thus, This Hindu's ancient principle declared as one of the human rights and also included as a fundamental rights of the Indian constitution under **Article 21.**

Right to Humane Treatment-

Human Treatment is pervasive and comprehensive if we will allow, equality, equity, happiness, and social security it is implied that we have to be humane and considerate. Article 23(3) of Human Rights Declaration says, "everyone who works has the right to just and favorable remuneration ensuring for himself and his family existence of worthily human dignity and supplemented it necessary, by other means of social protection. 17 "Similarly, an individual in custody or in prison deserve humane treatment.

In Ancient Hindu society and states the of ficer in charge of prison *(Karagraha)* should be aware of the basic right and ensure protection to the prisoners. Even any misconduct by them was described by *Kautilya* as punishable of fence:, who says, Superintendent of a jail is liable to be punished for his acts of omission and commissions as follows. IS (a) for putting a person in jail without disclosing the ground for his detention; (b) for subjecting prisoner to unjust torture; (c) for transporting the prisoner to any other place or deprive him of food and water; (d) for causing trouble to prisoner or receiving bribes them. (e) for beating the prisoner resulting in his

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

death; (f) for having sexual intercourse with the wife of a thief or prisoner who is dead, and (g) for having sexual intercourse with an arrested woman in lock up.\

It is also interesting to note that the wise **Kautilya** not only laid down these of fences, but also gave punishment according to the degree or seriousness of the of fences. At present such of fences are found to be rampant in the society and there are frequent instances of vio lation of human rights by the police who are entrusted with the duty to enforce law and order.

Although the specific provision in the **Constitution of India** requiring production of a prisoner or an arrested person by the police before the Magistrate with in 24 hours. Supreme.

Court of the India has declared that Human rights should be subject matter of Public Interest Litigation. Thus, the Hindu religion has proved itself more foresight ended in the matter of prisoners right from the ancient period.

Right to Justice

According to Hindu religion it is the duty of the King or ruler to give/of fer justice to the oppressed and those who are deprived. *Rajdha/'ll/a* included this duty as a very pious of the king. Narada Muni has said that the king should try cases with great care, should decision according to the Law and should adhere to the opinion of the Chief Justice. 19 The king was required to decide all such cases impartially and in accordance with the relevant laws. But such justice should be rendered speedily. Similarly, Katyayan has very aptly observed, "The king should not delay in examining the witnesses. A serious detect, namely, miscarriage of justice would result owing to delay in examination of witnesses" 20 The king was to desist from greed and anger in deciding cases. It is therefore rightly said in Hindu mythology, "justice delayed is justice

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

denied." Utmost care should be taken for examining the cases and giving final judgement from the view point of sp~ed and impartiality.

We can find same Hindu doctrine in Article 10 of the Universal Declaration of Human Rights, which says, "Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal in the determination of his rights and obligations and of any or all criminal charges against him." Hence, the speedy and 'objective disposal of litigation has been recognised as one of the basic human rights not only in the Universal Declaration but also in the Constitution of India and therefore various Acts have been legislated from time to time.

Human Rights should be regarded as sacrosanct and maximum opportunity should be allowed in ensuring human rights to all citizens. The kind of protection has been eulogized and confined through multifarious Hindu epics.

The idea of universalistic nannies viewed by some as nothing more than the imposition of some particular set of religion-cultural values on the other peoples of the world. That is due to the fact that in most of human history and in much of the world still today, ethical nonns are rooted in religious orientations that seldom embrace human rights except insof ar as they advance the particular religion.

The idea of ethical principles standing beyond religions cultures and societies and able to evaluate and them alter them is to many a strange and hostile notion. Such an understanding of ethics requires that. we tie thought and faith together in a philosophical theology which is able to defend itself in public discourses, critically evaluate the relative adequacy of various religions on key questions and provide the deep guidance system for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

complex societies and cultures. What an irony we face Hence the interpretations of human rights that have come to triumph in the West are both derived from and opposed to their deeper religious roots. They nearly always ignore the greatest contribution of faith of human rights: namely that some religious positions in alliance with selected philosophical traditions developed a transcendental view of the world and began to conceive of it as a whole and thus to recognize that there is a perspective which is beyond the time and space, culture and society, religion and morality which we inhabit when we imagine the unity. If we grasp something of this perspective, or are grasped by it, we think and experience theologically, and see the nature of justice more clearly, for we see it sub-species eternalizes. If the world is a unit, and we can conceive of if as a whole this of course, means that we transcendent it in some degree and do not simply live with in it, trapped by its horizons-then we begin to suspect that it is governed by a unified moral law, even though the customs and habits of many people in the world and their ways of modeling the whole differ. Further these customs habits and mode is can be altered according to a more ultimate and reliable patterns.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

References

1 Subramanian, S., Quotidian Human Rights international challenges, p. 56.
2 Kumar, Vijay (e.d.), Human Rights Diminutions Issues, p. 224.
3 Rouner Leroy S. ed., Human Rights and the World's Religions,
p. 118.
4 Ibid.
5 Ibid.
6 Kane P.V., History of Dharmaststras, p. 1669.
7 Ibid, p. 1665.
8 Kumar Vijay ed., p. 226.
9 Manu, ctf. Human Rights Dimensions and Issues, Kumar Vijay ed., p. 226.
10 Ibid.
11 Ibid, p. 227.
12 Ibid.
13 Article 14, ctf, Constitutional Law of India by D.D. Basu, p.23.
14 Bhartruhari ctf. Kumar Vijay. p. 228 .
15 Patanjali ctf, Kumar Vijay. p. 228 .
16 Article 18, ctf, Constitutional Law of India by D.D. Basu, p.80.
17 Article 23(3) Universal Declaration of Human Rights.
18 Kautilya, ctf. Kumar Vijay, p. 231.
19 Narad Muni, ctf Kumar Vijay, p. 231.
20 Katyayan, ctf Kumar Vijay, p. 232.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE CONCEPT OF UNIVERSAL BROTHERHOOD MAHATMA GANDHI

Dinesh Kumar Vishwakarma
Research Scholar
Allahabad University, Allahabad

The concept of Universal Brotherhood is center to every Community. An understanding of the concept is of much significance as it promotes not only personal well-being, but also the well-being of Community. Universal Brotherhood helps in bringing about world peace, reduces hatred and humanity.

Brotherhood believes that man is the measure of everything. This means that the 'problem as to what is good or bad is decided only by man himself. He does not accept the existence of anything supernatural or metaphysical. Naturally, man himself is the sonrce of his values. Man is in continuous interaction with the circumstances in which he lives. His decisions are the joint result of Subjective and Objective factors.

One thing more. The humanist goals or ideals are all practical and achievable. That is to say, they are not of utopian nature. Suppose we keep before us a goal of creating a society where no one will ever be miserable, now such a goal is impractical even at the first sight. But if we keep before us a goal where we will try our best to minimize human misery, such a goal is achievable.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Absolute happiness is impossible to achieve, but the goal to increase the present happiness is practical and achievable. Thus humanist values may not look that impressive as the religious values: omniscience, becoming one with God, eternal and absolute bliss, highest and universal truth, etc; do; but the most important factor in favor of humanist values is that they are all practically realizable.'

Human needs are of varies types. We are going to study in this paper the possible ways of satisfying only a few prominent needs of man. There are, for example, the biological needs of food, water, air, housing, clothing, play, rest, sleep, sex, curiosity and adventure. Although fulfillment of these needs has a social dimension, we are not going to consider their satisfaction here. Than there are also the acquired needs of the individual, *e.g,* his aspirations, ambitions, fears and anxieties, *etc.* We will not go into the problems of each individual. No one can do that. What we are attempting in this paper is to explain the various social institutions through which, according to humanism, all the human needs, acquired or inborn, individual or social can be fulfilled better than by other means. Humanism feels that in ushering in a happy individual in a happy society, democracy is better than dictatorship, cooperation is better than competition, secularism is better than theocracy, and that internationalism is better than nationalism. There is nothing absolute, in humanism.

Humanism does not claim that dictatorship, competition, theocracy and nationalism do not satisfy anyone's needs. What it claims is that from larger (space wise as well as time wise) point of view, the humanist ways serve the pu rpose better than the other ways.

Gandhian concept of Universal Brotherhood will be very useful for solving the social problems of today. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

concept can be interpreted as the "awakening of one and all". In addition to the awakening of everyone, it refers to the awakening of the total human spirit and personality.

Brotherhood is also related to achieving the highest level of self-realization in which one sees one's manifestation in all other. The main theme of the Universal Brotherhood in the humanism will be same as exemplified in the following Vedic verse: "*Vasudhaiva Kutumbakam*".

From the above verse, we can see that the Brotherhood concept stresses duty of individuals to themselves and beyond their immediate families to the entire world. "*Vishwabandhuttva* believes that by tapping their innermost beliefs and values, one can awaken people to their *swa-shakti* (personal awakening or power) and *janashakti* (collective awakening of people's power)" in order that their *Dharma* can be realized.2 Infect, *Vishwabandhullva will* be very useful for establishing ideal society i.e., free from evils like 'politics without principles', 'wealth without work', 'knowledge without character', 'commerce without morals', 'science without mankind', and 'service without sacrifice.

According to Gandhi, love is the end of life and the law of human race. While he admits that this cannot be proved by argument, he puts favored five suggestions in this regard, such as:-

1. All great teachers have preached love;
2. had love not been the law of life, we would have perished long ago;
3. or its execution and exhibition there can be no distinction between man and beast;
4. all the saints have been living illustrations of the law of love;
5. what is possible for some men should be possible

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for all. Many of the developments in science show that was once impossible became possible later on. Given proper training and leadership, love or nonviolence (Gandhi popularized ' love' for ahimsa) can be practiced by the mass. Non-violence is not passivity, but the most active force. It is a quality of heart. The effects of non-violence are not overtly visible, but are lasting and can be experienced and witnessed. Gandhi thinks that while the effects of the Buddha's non-violent activity still persist, those of Chengis Khan's slaughter do not.; Non-violence involves fearlessness and ability to resist. Nobody, thinks Gandhi, can practice perfect non-violence; still it can be used in - politics as we do it in the domestic sphere.[6]

Non-violence, according to Gandhi, is of three types, such as, (1) that which is used against constituted authority; (2) that which is applicable during internal disturbances; and (3) that which can be used against external aggression.7 So fal' as internal troubles like communal riots were concerned, the method discovered by Gandhi could not prove to be that much effective. His attempts to form peace Brigades for this purpose could not succeed. India succeeded in applying passive resistance against an external power. However, India's struggle for independence was not unadulterated nonviolence, Gandhi admitted.8 His non-violent action was not fully successful in the domestic field in India nor even against constituted authority.? India, said Gandhi, has no experience of the non-violence of the strong, so she has not a good exam pole to furnish the world, and no contribution to make to the peace movement.

Gandhi's application of non-violence in the international affairs based on the supposition that human nature is one in its essence, and responds positively to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Universal Brotherhood. Even dictators and aggressors have feeling of tenderness and affection, as seen in their dealing with their family member. 'They have the same soul that I have', remarked Gandhi. Further, a non-violent man does not depend upon the good-will or positive response of dictators, but on God's unfailing assistance. He cannot succeed without a living faith in God.[11]

As seen earlier, Gandhi relies on two assumptions in his advocacy and practice of non-violence: (1) it is the law of life and the fundamental moral virtue; and (2) human beings are alike in nature, which is essentially godliness. In the day to day life, these assumptions are not found totally practical or true. However, efforts may be made and target may be achieved to a great extent, if practiced sincerely.

He envisaged the perfect society as such, where each individual is a law unto himself, living peacefully and with goodwill towards all, controlling all his passions, and living by his own labour. The Buddha calls it the sublime state of living *(Braltmaviltara)* which has four steps, namely *maitri* (universal life, good-will or friendliness), *karuna* (compassion), *mudita* (blissful joy or more clearly joy seeing other prosperity) and *upeksa* (equanimity) of course, Gandhi's perfect non-violent society seems to be a romantic idea, but he himself realized it to a great extent by living a life of such ideas and ideals.

The objective of Gandhi's universal brotherhood policy aims at following peaceful means and non-violent techniques in maintaining international relations. Gandhi said, "it is impossible for one to be an internationalist without being a nationalist. It is not nationalism that is an evil; it is the narrowness selfishness, exclusiveness which is the bane of modern nations which is evil. Indian nationalism wants to organize itself or to find full selfexpression for the benefit and service of humanity at large.[12]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

According to Gandhiji, the truth and non-violence as a means of diplomacy should be followed in such a way that other country can also learn from India. It will be the greatest service to the mankind. Gandhi said in this context that, "the adoption of non-violence to the utmost extent possible ..... will be India's great contribution to the peace of the world and the establishment of a new world order."[13]

Gandhi had insisted on international co-operation, otherwise country might be forced to live in isolation. In the world of today no country can afford to be isolated. But co-operation must be based on equality of nations rather than domination. The sooner India achieves self reliance, the greater will be her capacity to play her due role in national and international affairs.

As long as India goes round with the begging bowl seeking aid from the more developed countries, her voice in the world will not be effective at all. Therefore, Gandhi's message of self-reliance is still significant.

The legacy left by Gandhi to India was many sided and multidimensional. It embraced the individual and his relationship with his family society, country and the world. It also covered the sort of relation that should develop between various sections of the society and between countries and the world in general. It penetrated the deep layers of thousands of year of tradition, culture and religion and produced an awakening that is still strengthening the roots of India's internal and external policies.[14]

Gandhiji had experimented civil disobedience and non-cooperation, the most effective weapon and unarmed people can use against a mighty empire, in south Africa is the struggle against racism. The same method Gandhiji applied in India also. It symbolized the urge for independence and freedom of all nations suffering

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

under colonial and imperialist rule. Gandhi's emphasis on peace and peaceful struggle are more relevant today. India's emphasis on disarmament in general and nuclear disarmament in particular, is but a natural corollary of Gandhi's concept of peace.

India's policy of non-alignment is also based on Gandhian philosophy of peace which gained greater relevance for the newly independent developing countries during the period of cold war. This policy has encouraged India to take part in the world politics actively without being involved itself in any of the military and the power blocks in the world so that it can fearlessly and with confidence fight for world peace and security and organize the third world against imperialism and racism.

Gandhi, infect, was the source of thoughts and ideas on the basis of which a policy can be shaped and enforced. He was the champion of brotherhood policies to be followed by a universal brotherhood state so as to establish one world based on his concept of Ramrajya in the interest of the mankind as a whole. However, he was not orthodox and conservative in approach. He was rather dynamic in outlook and emphasis. Therefore, his thought is perhaps more significant and relevant in today's India and the world.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

REFERENCES

1. D. D. Bandiste: *Humanist Values*, B R P C (India) *ltd.* New Delhi, p.10.
2. O. P. Dwivedi, *"Global Dharma to the Environment"*, I J PA, July-Sept. 1993, Vol. xxxix, No-3. P.572-73.
3. Anil Dutta Mishra. *Op. cit.* p. 14-15.
4. M. K. Gandhi, *Towards Lasting Peace*, Bhartiya Vidya Bhawan Bombay, p.14-15.
5. *Ibid*, p.17.
6. *Ibid*, p.138.
7. *Ibid*, p.132.
8. *Ibid*, p.105.
9. *Ibid*, p.134.
10. *Ibid*, p.99, 241.
11. *Ibid*, p.64.
12. *Young India*, March 26, 1937.
13. *Harijall*, June 21, 1942.
14. Kaul, T.N. *Diplomacy in Peace and War*, p.4.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GANDHI ON DEMOCRACY

Sudhanshu Shekhar
JRF(JCPR)

Gandhi's concept of democracy was not only intellectual but practical also, He viewed democracy in the overall perspective of crisis in modern civilization which according to him, was no longer "governed by moral principle, and whose marvelous genius of discovery and intention is monstrously distorted towards its own ruin."t Roman Roland, therefore regards Gandhi as a new incarnation of Rousseau and Tolstoy, denouncing the illusions and the crime civilization and preaching to men the return to nature,. to the simple life Gandhi describes the liberal democratic concept that "the power of man is his ability to command the services of others',} because this leads to the "enslavement of man by temptations of money and of luxuries that money can buy." The power of common man lies in his potentiality for development based on the essential identity of all. This is the core of "Gandhian democracy growing from within, and not an imposition from above."

Gandhi said, "The state itself represents violence in a concentrated and organized form,,5 Hence, increase in the power of the state is an anti democratic idea today because if the state uses more and more violence, "it will be caught in the coils of violence, itself and fail to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

develop non-violence at any time. In fact, the modern state faces a paradox of power that is more of power, less of individual freedom and democracy. Besides, power also corrupts and absolute power corrupts absolutely. The state has 'grown and individuals have suffered. The socialist state tends to more than a Leviathan The idea of a transitional dictatorship is a myth. A people can choose a dictator, they cannot order him to abdicate

The welfare state with ever increasing responsibilities has terribly strengthened its grip over the individuals and in the marriage between capitalism and democracy, capitalism becomes more important than democracy. It is of ten caught in the coils of counter-violence. Violence may destroy one or more bad rulers, but never all. Hence, suppression of violence is like moving in a circle. Hence, the practical solution is decentralization because "Centralization cannot be sustained and defended without adequate force."s The dilemma of politics persists: Either it must evolve a non-violent decentralized polity or remain in the clutches of violence. Hence, Gandhi advocated the theory of the least government following Thoreau's diction -"That government is the best which governs the least." Gandhi knows that "nowhere in the world does a state without Government exist.,,9 Hence, Gandhi gave the idea of grass-root democracy when power belongs to the people at grass-root. He wanted the direct participation of the people in development and administration. The bottom and base will be widened and people's power will be strengthened. The higher and apex bodies will not be burdened with such multifarious power as they are today. It will serve more like a coordinating machine and as the custodian of residual powers to act with explicit direction from the bottom. Hence, there will be lesser lust of power. 10 Gandhi's concept of power decentralization described as "Oceanic Circle" consists in control of the above from the bottom. With the result that interference with the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

freedom of the people is reduced to a minimum. That is "a nation that runs its affairs smoothly and effectively without much state interference is truly democratic. Where such condition is absent "the form of government is democratic in name.„11 It means that the "State should govern the least and use the lowest amount of forces."

To preserve liberty, however, citizens must delegate power to governments to guard against anyone who transgresses the moral law. Thus liberty and authority are held in state of creative tension. In Britain, Locke argued a similar case. Liberty in a social context was not absolute. It was restricted within the framework of a civil society of which government was a necessary part." In short the common Anglo-American liberal democratic constitutional thought is wrapped in a commitment to the fundamental ideas of individual liberty.„12

But the value of liberty without equality is incomplete. And equality to be meaningful must not mean merely political but also social and economic equality.

The western democracy has faltered and fallen short of its goal. If individuals carve masse to this clip-raved taste for equality, individual liberty is jeopardized. To promote the idea of equality, governments are ceded the authority to limit successively individual freedoms in the name of conformity. This puts a democratic dilemma"[13]. The more equality, the less liberty and the vice-versa.

Western representative/parliamentary democracy is based on party system. The debate continues whether elected representative are the spokesmen for particular interest or for the national interest. They represent the programmes of thc political party and national interest is subjugated before the party interest. The cabinet has achieved defects control over the legislature in practice because the government represents and leads the majority party in parliament. Intact, in the name of democracy,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

run by the "govermnent of the people", it is done by a party or party bosses. Therefore it is veiled autocracy. So Gandhi says, "The Western democracy is only so called. It is diluted fascism and Nazism". 14

There is many defects in parliamentary democracy, like being a costly joy of the nation", "Prime Minister being more concerned about power than about the welfare of parliament, and also" open to subtler influences", "bringing people with honours", having "neither real honesty nor a living conscience", bewilderment of voters through dishonest press" and other means of media, lack of interest of the members of the parliament in actual business of the House, reducing the people to mere "rubber stamp". Gandhi therefore, has compared it to sterile women".15 Many of the Western thinkers will agree with the spirit of Gandhian criticism. Gandhi wanted not a representative but a participatory democracy, a people's democracy. It is interesting to note that Gandhi had prepared a constitution for the princely state of Aundh when the ruler decided to give self-government to his people in 1938. Gandhi called it participatory democracy at the grass root level. 15

Respect for the individual is the moral basis of democracy. Democracy is also an institution, and therefore, it is liable to be abused also but there is no alternative to democracy. If these can be any alternative, that will be to have better democracy.16 Then democracy is not only a governmental or a political concept but also a way of life. It touches all aspects of our life -political, economic, social and spiritual. The democratic state 17 will govern the least and use the least amount of force. This will be mostly self-governed which means continuous effort to be independent of government control as far as possible. The test of the strength of democracy his in greater importance to duties than to rights. Every right is tlle right to do one's duty. "The true source of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

right is duty.18 People who obtain rights as a result of performance of duty, exercise them only for the service of society, never for themselves. 19 In short we need a Gandhian democracy.

References

1. Roland, R. "Homage from a Man of the West to Gandhi", Mahatma Gandhi, (ed) S. Radhakrishnan, Bombay : Jaico Publishing House, 1956, p.197.
2. Ibid., p. 198.
3. Gandhi, M.K.; **Hind** Swaraj, Navjivan Press, Ahamedabad 1938, p. 35.
4. Rothermund, 1. "Hind Swaraj and the Idea of Democracy", Hind Swaraj : A Fresh Look, (ed) N. Prasad, Delhi, Gandhi Peace Foundation, 1985, p. 130.
5. Gandhi, M.K.; Modern Review, 1935, p. 142.
6. Gandhi, M.K., Narayan, J.P.; A Plea for Reconstruction of Indian Polity, p.38.
7. Datta, Amlan; For Democracy, Calcutta, Prachi Prakashan, 1953.
8. Gandhi, M.K.; Harijan, 30.12.39.
9. Ibid. 15.09.46
10. Singh, Dr. Ramjee; Gandhi's Concept of Democracy.
11. Gandhi, M.K. ; Harijan, 11.01.1936.
12. Ropar, J.; Democracy and its C. itics, London, Unwin Hyman, 1968, p. 4.
13. Singh, Dr. Ramjee; opit.
14. Ibid.
15. Rottarmund, Indira; The Aundh Experiment: A Gandhian Constitution at Work, Bombay, 1984.
16. Singh, Dr. Ramjee; opit.
17. Gandhi, M.K.; Young India, III, p. 560.
18. Ibid., II, p. 479.
19. Gandhi, M.K.; Harijan, 25.3.39

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SRI AUROBINDO AND MAHATMA GANDHI'S VIEWS ON AIMS OF TRUE EDUCATION

Renu Chaudhry
Research scholar
Lucknow University, Lucknow

In This paper, key similarities and differences between Sri Aurobindo's and Mahatma Gandhi 's approaches to education are theoretically examined to address a few fundamental questions : I) what is human and what is human destiny 2) what is aim of life and aim of true education 3) what is social relevance of Gandhi an and Aurobindoian thought on education and 4) Can Gandhian education philosophy be considered Integral?

There are attempt to understand Gandhi's vision for education in light of Sri Aurobindo's approach to integral education. Given that four guiding question are closely inter-connected I of fer this write up as an initial attempt at weaving together some responses, with full awareness that many gaps, particularly regarding the ideal of human unity as envisioned by those two thinkers, the pedagogical and curricular difference and similarities, and larger differences between the visions and works of these two thinkers- their educational thought being an integral piece of that vision and work is on their views of the aim of man and education.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Aim of Life and aim of Education

Based on a deep and conscious awareness of the significance of socio-cultural variations in the concept of man, his life and destiny of the nation and of humanity and the life of human race, which get reflected in the respective philosophies of education, Sri Aurobindo developed his scheme of integral education rooted in the developing soul of India, to her future need, to the greatness of her coming self creation, to her eternal spirit. India, according to Sri Aurobindo, has seen always in man, the individual, a soul, a portion of the divinity enwrapped in mind and body, a conscious manifestation in nature of the universal self and spirit.

Integral Education is based on this conception of man. This truth of man's existence also carries within it the truth that it is important to distinguish and cultivate in man "a mental, an intellectual, an ethical, dynamic and practical, an aesthetic, and hedonistic, a vital and physical being, but all these have been seen as powers of soul that manifests through them and grows with their growth, and yet they are not all the soul, because at the summit its ascent it arises to something greater than them all, into the spiritual being, and it is in this India has found the supreme manifestation of the soul of man and his ultimate divine manhood, his paramartha and highest purushartha.[1]

Integral yoga is the basis for Sri Aurobindo's thought and vision of Integral yoga is a grand synthesis of several major schools of yoga-karma yoga,. Bhakti yoga, Raja yoga and Jnana yoga. Without rejecting any of these yogas, Sri Aurobindo takes the idea of yoga to the next level-yoga of self perfection, but he is careful in explaining that the principle of integral yoga is "not perfection of the human nature as it is but a psychic and spiritual transformation of all the parts of the being

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

through the action of inner consciousness and then of a higher consciousness which work 0 them, throws out their old movements or changes them into the image of its own and so transmute lower into higher nature. It is not so much the perfection of intellect as a transcendence of it, a transformation of the mind, the substitution of a larger principle of knowledge- and so with all rest of the being.[2] This transformation of the self perfection, Sri Aurobindo explain, begins with the discovery and knowledge of the powers, principles and process of self realization. It requires a patient and persistent personal effort in growth and change. Integral development of different parts of the being-physical, vital, mental and psychic- brings about a transformation into a spiritual being. Such a transformed and spiritualized being is the final goal of Sri Aurobindo's system of integral education.

"Education's central aim is the building of the powers of the human mind and spirit, it is the formulation, or as I would prefer to view it, the evoking of knowledge and will and of the power to use knowledge, character, culture- that at least if no more.[3] True and living education helps to "bring out to full advantage, makes ready for full purpose and scope of human life that is in the individual man, and which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people one nation a living a separable member. A truly Integral education should have three central aim: I) for an Individual , it is growth of soul and its power and possibilities, 2) For the nation, the preservation, strengthening and enrichment of the nation-soul and its dharma and 3) to raise both individual and nation into powers of the life and ascending mind and soul of humanity. 'And at no time, will it lose sight of man's higher object. The awaking and development of his spiritual being' .

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In the light of these central aims of education, learner 's education and training of the intellect divorced from the perfection of moral and emotional nature is injurious to human progress. Moral training can't be imparted in the same way as the training of the mind, because the heart is not the mind and to instruct the mind does not necessarily the heart. It appears that many of the truths expressed in earlier paragraphs find their equivalents in Gandhian thoughts on education. the emphasis on body, heart, mind and spirit in the educational process is most visible one. "Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitute the true economics of education's like Sri Aurobindo, Gandhi also emphasizes the cultivation of the heart and refinement of human emotion and impulses. True education is that which cultivates the soul or the spirit. Literacy then is not the primary goal of education: It is the cultivation of the character, and the development of the spirit; it is the education of the heart not the head.

The inter connectedness of the individual, nation and humanity is another important commonality. However, in my reading of Gandhi I have not come across anything similar to nation-soul or soul of the people, which is an essential and important aspect of Sri Aurobindo's thought. One the truth of collective soul, as Sri Aurobindo explain, is thoroughly understood and accepted, one can readily accept the immense variation and diversity in the mental, vital, and physical expressions that are manifested in a group whether it is a community, nation, or the entire world, and at the same time continue to aspire for an inner human unity. What Gandhi does emphasize quite strongly is the social orientation of education, and the role of schools in reconstructing society.

The True aim for education, for Gandhi, is derived

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from the whole purpose of life, which" is to know the self, the Atman, which is akin to knowing the truth, and realizing God,,6 A system of education, therefore, should help learners to understand the meaning of such a quest for truth. Gandhi emphasizes a conception of truth that is not static, dogmatic or rigid, and one that is same as seeking to know the true nature of the self. The truth here is indivisible, One and implies the essential unity of all existence. This oneness, however, manifests itself in multiple forms, as reflected in Gandhi's quote cited by Richards- " What though we have many bodies? We have but one soul. The ray of sun are many through reflection. But they have the same source. I cannot, therefore, detach myself from the wicked est soul nor may I be denied identity with the most virtuous,,7.

For Gandhi, this knowing the truth happens by listening to the inner voice, that is knowing the truth in the self through the self. But is also quite clear that it would not be appropriate for anyone to claim to hear the inner voice without showing in the first place a measure of self-discipline, single-minded devotion, and indifference to worldly interests. " truth resides in every human heart, and one has to search for it there, and to be guided by truth as one see it. But no one has the right to coerce others to act according to his own view of truth"8. So what is truth for one person will not necessarily be truth for another. But the truth with which Gandhi is concerned is that which can't be grasped through the instrument of mind, which as Sri Aurobindo reminds us emphatically, is not an instrument of true knowledge.

Thus the truth that the individual is a soul in its true essence also seems common to both Gandhian and Aurobindoian thought. But let's look a little deeper.

Education for the Individual

For Gandhi, education should help prepare and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

direct the learner toward the true purpose of life, which is to realize the Atman, the Self, which he also views as realizing God. But Sri Aurobindo distinguishes between the psychic being that is individual and embodied, and grows from life to life; and central being(Atman, self) which is immortal and remains the same through all lives. The psychic being is the link between the outer personality and nature ., and the highest at man or self. It can also be understood as evolving soul, the soul of individual evolving in the manifestation, the soul individuality. Through the word "soul" is sometimes used as a synonym for psychic being, in Sri Aurobindo terminology there is a difference between two. The soul is divine essence or spark of the divine in the individual, the psychic being, is the developing soul personality put forth by the soul as its representative in the evolution. This psychic being evolves and grows by its experiences in the manifestation; and as it develops, it increasingly aids the evolution and growth of the mental, vital and physical parts of the being.

It is this psychic being that takes an important place in the educational thought of Sri Aurobindo. For him, education must be help prepare the learners grow in their psychic being, so it can develop and manifest itself. Because it is this psychic being that supports " the evolution or the unveiling of the divine consciousness on earth. Gandhi does not make this sharp distinction between the evolving and immortal soul and as a true Advaitin values the self-or At man-realization as the true and ultimate aim of life. For him, the fina l aim of life stops here, at the realization of self, the realization of God, Moksha or Nirvana.

For Sri Aurobindo, that is the beginning of his integral yoga, and this self-realization is one part of the triple transformation that he views as necessary for the transformation of the individual, society, humanity and the earth as a whole. The first transformation is the psychic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

realization or transformation when the psychic being in man becomes the guide and true leader, and his physical, vital, and mental are perfect instruments of this true inner guide, the psychic being. The second transformation is the spiritual realization or the self realization that Gandhi value as the aim of life. But for Sri Aurobindo, this self-realisation or Moksha is not the goal or ultimate aim of man's life; it is a sure step toward the supplemental realization and establishment of the supplemental force on earth itself. Also, the realization of the self or at man is partial if there is no transformation of the lower nature of man in the light and spirit of the divine. This deeper transformation is needed for the life on earth to be transformed into a Life Divine. This central purpose of integral yoga is understood as: "Transformation of our superficial, narrow and fragmentary human way of thinking, seeing, feeling and being into a deep and wide spiritual consciousness and an integrated inner and outer existence and of our ordinary human living into the divine way of life".9 The practice of integral yoga emphasizes the need for personal transformation as a way to act towards a deeper transformation of the evolving outer world with a goal to enable a progressive and fundamental change in individual and collective consciousness.

In the light of these aims of life and the destiny of man emphasized by Sri Aurobindo, one begins to see the fundamental difference between his and Gandhi's thoughts on the role of education. For Gandhi, education must prepare the learners for se lf-realisation or liberation. He emphasized the ancient Indian wisdom- Savidyaya vimuktaya (That which liberates is knowledge). In his socio-political and educational thought, Gandhi talked about to kind of libration. One form of libration consisted in securing the freedom of the country from foreign rule, which for him would also include developing

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

indigenous models of social, economic and development. Such freedom, however, may prove short-lived if not understood in the right perspective and light of the other kind of libration from the cycle of birth and death on the earth, from the suffering of the world, and he is emphasizing this libration, as the ultimate goal for the life. It is important to emphasis here that this libration is an individual libration, and does not transform the earth-nature in any way.

Sri Aurobindo, on other hand not satisfied with individual liberation. He envisions a spiritually transformed man, a spiritually transformed humanity, and a spiritually transformed life on earth, a divine life. It is this fulfillment of the man in this world, the inner and outer transformation that is necessary for this fulfillment. And the evolution of the consciousness that facilitates on education and its aims. Education, in this light, becomes the means to prepare learners for such transformation, which requires that all parts of their being- physical, vital, mental psychic and spiritual- are properly prepared and developed to manifest a harmonious instead of emphasizing anyone or two aspects of personality. For Gandhi also, education should provide for a harmonious development of the learner, but one can also trace certain special emphases that Gandhian model place on basic education and working with hands.

Social Aim of Education

Education is not a matter that concerns only the individual; it all so deeply concerns the society, the collective and both Sri Aurobindo and Gandhi recognize and deeply value the interconnection between individual and collective, as reflected in their thought on education including its aims. But again one notices key difference " the key Gandhi's social thought and concept of man is characterized in one word Sarvodaya". A strong emphasis

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

on sarvodaya, the upliftment of all, certainly gives a very clear orientation to Gandhi 's educational approach. He emphasizes the significance of school and education for the upliftment of the oppressed of the society, for the organic development and growth of the community, and for building the nation. The "social role of man, in the sense of what an individual can do for society, is thus emphasized here. At the same time, the purpose of education for Gandhi is to raise man to higher moral and spiritual order though the full development of the individual and the evolution of a new man, a satyagrah, one that grasps the truth. This man-making goal of education, for Gandhi, is achieved by service to mankind, by self-giving.

Sri Aurobindo is also equally concerned about the relation between the individual and society. But he also emphasizes that an individual " is not merely a social work and function. He is not merely a member of a human-pack; he is something in himself, a soul, a being, who has to fulfill his own individual truth and law of the collective existence. At the same time, we are all so reminded that "as the society has no right in suppressing the individual in its own interest, in Sri Aurobindo's view, will not emphasis society's demand over the individual 's need for inner development and growth. It will allow complete freedom to the individual soul to grow and evolve in a multi-faceted and harmonious way. At the same time, the social nature of man will not be ignored because not only will learning be happening in a communal setting and in close relations with the teachers, but more importantly, the role of individual transformation in the larger, spiritual transformation of humanity will be emphasized and modeled for the learners. In the light of Sri Aurobindo's thoughts on the destiny of mankind, this truer and deeper connection between individual and collective in the evolution

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of consciousness is the basis of integral Education. Education, in this view, is the means for facilitating individual transformation to prepare man, one individual at time, for a collective transformation. The nature of upliftment that is of concern to Sri Aurobindo is the upliftment of consciousness -individually and collectively.

Human society, in its present nature- with all its pleasure and pains, abilities and limit, gains and losses, convergences and conflicts, peace and war- is a creation of human consciousness that is in its turn limited by and subject to its present nature. As long as this consciousness that is in its turn limited by and subject to its present nature. As long as this consciousness remain, all adjustments and readjustments all revolutions and re-organizations, rethinking and replanting in the society and its structure-potitical, economic, culture- will be devised by the same consciousness is the key. What will be this new consciousness? A new consciousness is the key. What will be this new consciousness? A consciousness that is wider, the higher, and deeper than the one in which the humanity persists at present. A consciousness which enables the separative, divisive, egoistic tendencies that are presently behind every action and decision we make in our personal and social conduct to transform and evolve into unifying, integrative, harmonizing, and ego-less tendencies.

This deep transformation does not happen to all at once in masses of humanity, but is a long and arduous process that happens one individual at a time. It occurs through an evolutionary ascent of consciousness and though Divine Grace represented in the descent of supramental consciousness that transforms the nature and process of evolution itself. Sri Aurobindo has illuminated for us the nature of this new supramental consciousness, the conditions necessary for coming of new sp iritual of a new spiritual age, the king of Gnostic beings who

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

will be the pioneers of spiritual age, and the nature of transformed social structures in such a spiritualized society. However, it is important to note that these details are not presented in absolute terms based on some abstracts sociological projections but are only indicated as hints in the light of sp iritual realization and experiences of Sri Aurobindo.

This new consciousness does not evolve in a vacuum. It is the most natural progression for an individual consciousness, and indirectly for the group or societal consciousness. This is where the aim of integral education comes to the forefront again. It is the evolution of cqnsciousness in the individual that the education is concerned with, but this evolution is an integral part of the evolution of societal consciousness. And in this way the social impact of Sri Aurobindo's thought on education are just as important as Gandh i, but they are emphasizing different things. Gandhi has concerned with human society as it exist now , the product of the mental consciousness ,and all its inequalities and sufferings. Sri Aurobindo, on other hand compels us, with our feet planted firmly in the present, to set our eyes on society of the future that he envisions for us, the spiritualized society that would be result of the sacramental consciousness. Gandhi persuades the learner to act for changing the live of the marginalized and the oppressed, and in the process, transform and grow in their character. Sri Aurobindo remind us that" to hope for a new change of human life without a change of human nature is an irrational and unspiritual proposition; it is to ask for something unnatural and unreal, an impossible miracle"14. The social orientation of education for Gandhi is valuable because social engagement facilitates moral and spiritual development and transformation of inner and outer nature of the learners and educators, and a centre of education becomes a dynamic ideal for the society through

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the very nature of its work in facilitating individual and collective evolution of consciousness.

At this point [visit the fourth question- Can Gandhian philosophy of education be considered integral? I tempted to say, no. Is it holistic? Certainly yes. But it is not integral in the sense of the term used by Sri Aurobindo. 'Integral' in Aurobindoian sense is a term that comes the Sanskrit word "purna" which means "complete". In more general term, holism concerns itself with all aspects of existence, which includes physical, emotional, instinctual, mental, moral, social and spiritual aspects; it looks upon them as equally valid and contributing for growth and evolution. But without transformation of these aspects of existence, a true integration or synthesis is not possible.

The Gandhian vision of education is concerned with the whole person, but it is not concerned with the divine and spiritualized human, an integrally transformed human. It emphasizes the spiritual goal of man, but it is not concerned with the spiritualizat ion of humanity. It values the liberation of man, but it does not envision the supramental transformation of the earth-life itself.

Spiritual and psychic Education

A spiritual education, in the light of Sri Aurobindo, would help the seeker to the view both spirit and matter in a new light. Spirituality, in his vision, is an adventure in consciousness wi th the matter for its basis, because the material or the so-called mundane world is neither false nor illusory, but is a truth, a reality shrouded in falsehood and illusion. Therefore, one seeking for truth must change one;s attitude to matter. Sri Aurobindo speaks of the necessity of the psychic being. The education is the psychic is based on the view that true education aims at the growth of the soul and spirit rather than intellectual, moral or even religious knowledge.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

For Gandhi, a thoughtfully conceived and open-minded approach to religious education which value and welcomes comparative understanding of various religious became an important component of good education. For Sri Aurobindo, psychic education is something not connected with any religious education but a way to prepare learners for a spiritual seeking beyond religion. However, Gandhi 's emphasis on religious education does not imply that is no bound by one particular religion but points to something that transcends any constructed view of religion.

Sri Aurobindo would also admit that spirituality can be understood and practiced through religion, but he also cautions strongly that religion has a tendency to become ... well, like religion, and therefore dogmatic, creedal and limiting. As he writes in the Human cycle: "There are two aspect of religion-true religion and religionist. True religion is spiritual religion, that which seeks to live in the spirit, in what is beyond the intellect, beyond the aesthetics and ethical and practical being of man, and to inform and govern these members of our being by the higher light and law of the spirit. Religionism, on the contrary, entrenches itself in some narrow pietistic exaltation of the lower members or lays exclusive stress on intellectual dogmas, forms and ceremonies, on some fixed and rigid moral code, on some religio-political or religion-social system.

It is this "spiritual essence of religion" that will form the basis of comparative religious education for Gandhi "to me religion means Truth and ahimsa being the necessary and indispensable means for its discovery. Therefore, anything that promotes the practice of these virtues is a means for imparting religious education and the best way to do this, in my opinion, is for the teachers rigorously to practice these virtue in their own person.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

However, it seems that such a comparative religious education may not always lead towards facilitating a move beyond the intellectual understanding of the oneness of all religions or belief. It may just be really great and transforming way to intellectually grasp the wisdom of Ekam Sat, Vipra Bahudha Vadanti(Truth is One, Sages speak of it by different names) but whether such an intellectual acceptance may also create some openings for learners to feel a central aspiration or a seeking for inner life is not certain. Perhaps this is because of the human tendency to fall into the trap of religionism and steer away from the true spiritual essence of religion.

Therefore, to end up this paper, here I discussed many issues on Gandhian and Aurobindoian vision on education. While Gandhian educational thought might have been more influenced with the essence of religion, Sri Aurobindo's thought seems to be based more on spirituality. That is why I wish to say that in Gandian vision the ultimate aim of education is to help learners develop human means to meeting divine. In the vision of Sri Aurobindo the ultimate aim of education to help the learners develop divine way for meeting to divine and bringing the divine on earth.

References

1- Essay Divine and Human, Sri Aurobindo, p.241
2- The integral yoga, Sri Aurobindo ,p.1 77
3- The philosophy of Integral ism, Haridas Chaudhary, p33
4- The Life divine, Sri aurobindo, p207
5- Integral Education, dr. Indra Sen, p 4
6- Gandhi 's educational philosophy, p 34
7- Gandhi 's educational philosophy,p 39
8- A system of national education, Sri Aurobindo, p 8
9- A system of national education, Sri Aurobindo, p 20
10- The supra mental manifestation , Sri Aurobindo, p 64
11- Human cycle, Sri aurobindo,p 57
12- Reading Gandhi ,p 109

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ASHTANG YOGA VERSUS HATH YOGA

Chandra Pal Singh
Research Scholar
Deptt. of Philosophy
Lucknow University, Lucknow

In the world of Yoga the Ashtang yoga of Maharishi Patanjali is accepted as Rajyoga & the Hathyoga as a helpful yoga method in the achievement of Rajyoga. But if we look at all the steps of Ashtang yoga & Hathyaga then we find that the Hathyoga method is the higher one than Ashtang Yoga method. According to 29th sutra second chapter or Sadhhapad of Patanjal.

Yog Sutra

Yama, Niyama, Asana, Pranayama, Pratyahara, Dharna, Dhyana and Samadhi, these are the eight parts of Ashtang yoga. According to 9th, lath & 11th sutras of Gherand Samhita the main text of Hathyoga. The seven sadhaoas to be done in the body are purification (Shodhao), fmnness (Dridhata), stability (Sthairya), patience (Dhairya), lightness (Laghava), realization (pratyaksha) and non-attachment (Nirlipti). Shatkarmas for purification, Asanas for fmnness, Mudra and Bandh for Stability, Pratyahara for patience, Pranayama for Lightness, Dhyana for realization and Samadhi for non-attachment. There is no doubt in achieving Liberation (Moksha) by practicing these sadhanas in this way.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is obvious that the five parts -Asana, Pranayama, Pratyahara, Dhyana and Samadhi are the parts of Ashtaog yoga as well as of Hath Yoga. Three part of Ashtang yoga - Yama, Niyama and Dhama are not included in Hathyoga. On the other hand there are two parts of Hath Yoga - Shatkarma and Mudra-Bandh which are not included in Ashtang Yoga.

It is noticeable that without describing Yama and Niyama as a part of Hathyoga all the Hathyogis have accepted that Yama and Niyama are compulsory for Hathyog Practice. For Example in the 38th sutra of Hath Pradipika. Yama and Niyama are accepted. As for as the Dharna is concerned it is the primary stage of Dhyana. Dhyana can not be attained without Dharna. In this way all the eight steps of Ashtaog Yoga are included in Hath Yoga and on this ground there is equilibrium and affinity in Ashtaog Yoga and Hath Yoga. But still there are two steps of Hath Yoga which are not covered and can not be covered under the process of Ashtaog Yoga, those are Shatkarma and Mudra-baodh. It is well known that six methods of Shatkarma are very important and unique for the purification of body. As well as Mudra-Baodhs are very much essential and helpful for upliftment of energy and stability.

A part from that the concept of Asanas in Ashtaog Yoga is only for the purpose to sit silently, unmoving and without pain for doing Dhyana and Samadhi. But in Hathyoga the concept of Asanas is wider than Ashtang Yoga because in Hathyoga its purpose is not only to practice Dhyana and Samadhi it is therapeutic also. The Asanas of Hathyoga like siddhasana, padmasana, bhadrasana, muktasana, vajrasana, gomukhasana, mandukasana, bhujangasana and yogasana make the body healthy, firm, steady, light, powerful and flexible. This concept of Asana in Bathyoga is more useful, important and practical for modern man than that of Ashtang yoga.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If we analyse both the systems on the basis of concept of Pranayama we fmd that the purpose of Pranayama in Ashtanga Yoga is just to attain the stage of Pratyahara through practicing four pranayamas-V ahyavritti, Abhyantarvritti, Stambhvritti and fourth Stambha Vritti (Keval Kumbhak). On the other hand the concept of Pranayam in Bathyoga is wider because it leads not only to pratyahara but through Nadishodhan, Suryabhedan, Ujjayi, Shitli, Bhrastrika, Bhramari, Murchha and Kevali Kumbhak the practitioner can make his mind and body much favourable for the ultimate purpose of Yoga. Pranayamas of Bath yoga are therapeutic also.

Thus it is proved that the system of Bathyoga is much higher and refmed than that of Ashtang yoga because of having wider concept of Asanas and Pranayamas, having extra steps of Shatkarma and Mudrabandh and having all the steps of Ashtang Yoga system.

BIBLIOGRAPHY

1. Patanjal Yog Darshan Shrimat Swami Hariharanand Aranya
2. Patanjal Yog Sutra Nand Lal Dashora
3. Patanjal Yog Pradeep Swami Omanand Tirth
4. Gherand Samhita Chaman Lal Gautam
5. Hath Pradipika Swami Kublayanand
6. Hath Yog Pradipika Yogi Aditya Nath

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

योग दर्शन के अनुसार ईश्वर की अवधारणा

डा. बबीता शर्मा
प्रवक्ता, दर्शन विभाग
कन्या गुरूकुल महाविद्यालय, हरद्वार

योग दर्शन के प्रेणता महर्षि पतंजलि माने जाते हैं। चित की वृतियों को रोकना ही योग कहलाता है।[1] जीवन का लक्ष्य मोक्ष की प्राप्ति करना ही इस दर्शन का उद्देश्य है। मोक्ष की प्राप्ति के योगाभ्यास पर बल दिया गया है।

सांख्य दर्शन तथा योग दर्शन दोनों में निकटता का सम्बन्ध होने मनुष्य दोनों समानतन्त्र भी कहलाते हैं। सांख्य दर्शन के अनुसार तत्वों की संख्या पच्चीस है। योग दर्शन सांख्य दर्शन के पच्चीच तत्वों को तो मानता ही है साथ ही साथ यह उसमें एक और तत्व 'ईश्वर' को भी जोड़ देता है। इस प्रकार योग दर्शन छब्बीस तत्वों को स्वीकार करता है।

योग दर्शन में ईश्वर का बहुत ही महत्वपूर्ण स्थान है। महर्षि पतंजलि ने ईश्वर को एक विशेष प्रकार का पुरुष कहा है। जो विशेष प्रकार के क्लेश, कर्म, विपाक तथा आशय से शून्य रहता है।[2] अर्थात् अविद्या आदि पांच प्रकार के क्लेश, शुभाशुभ मिश्रित कर्म, कर्मों के फल, सुख-दुःख इनके भोगों के संस्कार वासनायें इन सबके सम्बन्ध से रहित जीवों से भिन्न स्वभाव वाला चेतन पुरुष ईश्वर' कहलाता है।

1. योगश्चित्तवृत्तिनिरोधः। -पातंजल योगप्रदीप, समाधिपाद, 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

2. क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशनुष्य ईश्वरः। वही 24

पुरुष शब्द से ईश्वर तथा जीवात्मा दोनों का ग्रहण होता है। पर योग दर्शन में ईश्वर को पुरुष विशेष कहा गया है। जो क्लेशों से रहित है वह ईश्वर कहलाता है। क्लेश पाँच प्रकार के हैं। अविद्या, अस्मिता, राग, द्वेष, अभिनिवेश। संसार में जितने भी मनुष्य पशु आदि देहधारी प्राणी हैं। उन सबका मुख्य कारण यह क्लेश है। ईश्वर कभी भी क्लेश युक्त नहीं होता है। इस कारण ईश्वर जीवों से अलग 'पुरुष विशेष' है। कर्म दो प्रकार के हैं य्सकाम व निष्काम। सकाम कर्म के तीन भेद हैं। शुभ, अशुभ और मिश्रित।

जीवात्मा शुभ, अशुभ और मिश्रित कर्म करता रहता है। निष्काम करने वाला केवल ही तत्व है वह ईश्वर।

कर्मों के फल को विपाक कहते हैं। 'विपच्यन्त इति विपाका' जो परिपक्व हो जाते हैं वे विपाक कहलाते हैं। जीवात्मा शुभाशुभ और मिश्रित कर्मों के फलों को सुख-दुःख रूप में भोगती है। जो कर्मों के सुख-दुःख फल को कभी नहीं भोगता वह ईश्वर है। इसलिए वह पुरुष विशेष है।

शुभाशुभ और मिश्रित कर्मों के सुख-दुःख फल को भोगने से जो संस्कार उत्पन्न होते हैं उनको आशय कहा जाता है। जीवात्माएं सुख-दुःख फलों को भोगती हैं। अतः संस्कार युक्त होती हैं। ईश्वर सुख-दुःख को भोग कभी नहीं करता। अतः उसमें ऐसे संस्कार भी नहीं बनते।

ईश्वर स्वाभावतः पूर्ण व अनन्त है। उसकी शक्ति सीमित नहीं है। वह नित्य है। अनादि तथा अनन्त है।

आर्य समाज के संस्थापक स्वामी दयानन्द सरस्वती ने ईश्वर के स्वरूप का वर्णन करते हुए कहा है कि-ईश्वर सच्चिदानन्द स्वरूप, निराकार सर्वशक्तिमान, न्यायकारी, दयालु, अजन्मा, अनन्त, निर्विकार, अनादि, अनुपम, सर्वाधार, सर्वेश्वर, सर्वव्यापक, सर्वान्तर्यामी, अजर-अमर, नित्य-पवित्र और सृष्टिकर्ता है उसी की उपासना करने योग्य है।

पातंजल योग प्रदीप में ईश्वर का प्रणव अर्थात् ओउम् नाम दिया है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'अवतीति ओउम्' अव धातु से ओउम् शब्द निष्पन्न होता है। इसका अर्थ होता है रक्षक ओउम् का और ईश्वर का पिता-पुत्र जैसा सम्बन्ध है। सब वेदादि शास्त्रें में परमेश्वर का प्रधान व निज नाम ओउम् बताया गया है।

ओउम् की महानता के विषय में तैत्तिरीयोपनिषद् के शिक्षावल्ली के अष्टम अनुवाद में कहा गया है कि ओम् ब्रहा है, ओम् सर्वत्र है, ओम् सर्वव्याप्त है, ओम् कहकर ही ऋषि उपदेश प्रारम्भ व अन्त करते हैं। ओम् से ही सामवेदों के मन्त्रें को गाते हैं। ओम् बोलकर ही यज्ञ प्रारम्भ होते है। ओम् अग्निहोत्र ही अनुज्ञा देता है। ओम् कहकर की ब्राह्म प्रवचन कहते हैं। मनुष्य प्रार्थना करने के पूर्व ओम् बोलते हैं। ओउम् में ब्राहा को प्राप्त कर लूं और वह ब्राह्म को प्राप्त कर लेता है।

ओउम् के ही विषय में माण्डूक्योपनिषद में कहा गया है कि यह सब कुछ ओम् अक्षर है, यह जो कुछ भूत, वर्तमान और भविष्यत् है सब उसकी व्याख्या है और जो कुछ तीनों कालों से ऊपर है वह भी ओंकार ही है शिक्षा आर्य शिक्षा दूसरा नियम।

1. आर्य समराज का दूसरा नियम।

2. तस्य वाचकः प्रणव। पातंजल योग प्रदीप, समाधिपाद, 27

3. ओमिति ब्रहा। ओमितीदॅ् सर्वम। ओमित्येतदनुकदेर्श स्म वा अप्यो श्रावयेत्याश्रावयन्ति। ओममि सामानि गायन्ति। ओं शोमिति शस्त्रणि शॅसन्ति। ओमित्यध्वर्यः प्रतिगृणाति। ओमिति ब्रहा प्रसौति। ओमित्यग्निहोत्रमनुजानाति। ओमिति ब्रहाणः प्रवक्ष्यन्नाह ब्रहोपाप्नवानीति ब्रह्मोपाप्नवानीति।

4. ओतित्येदक्षरमिदॅ् सर्वं तस्योपवयाख्यानं भूतं भवद् भविष्यदिति सर्वमोंकार एव यच्चान्यत् त्रिकालातीत तदप्योंका. एवं। माण्डूक्योपनिषद् मंत्र।

इस प्रकार परमेश्वर सर्वज्ञ, सर्वशक्तिमान सब तरह के बन्धनों से मुक्त, क्लेश कर्म विपाकाशय से सर्वथा रहित, आनन्द स्वरूप भोगादि रहित चेतन सत्ता है। इसी को योग दर्शन में ज्ञान का दाता माना गया है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यही सृष्टि का कर्ता तथा धर्ता है। ईश्वर का ही मुख्य नाम है ओउम्। यह एक अद्वितीय शाश्वत चेतन सता है। जो समस्त प्राणियों के कर्मानुसार फलों की भी व्यवस्था करता है। ईशवास्योपनिषद में परमात्मा के विषय में कहा गया है कि परमात्मा सब स्थानों में है। वह शुद्ध पापरहित, छिद्ररहित और सर्वश्रेष्ठ है। वह कवि है। यह संसार उसका रचित काव्य है, वह मनीषी है, पूरे विश्व का वह मालिक है। वह सब जगह व्याप्त है। वह स्वयंभू है। उसकी कोई काया नहीं है। शाश्वत काल से चलने वाली सृष्टि का रचयिता व उसकी व्याख्या करने वाला, इसका प्रबन्ध करने वाला, चलाने वाला, सबको अपने नियन्त्रण में रखने वाला, सर्वाधिपति परमात्मा ही है। वह आदिकाल से सब प्राणियों के लिए उनके कर्मों के अनुसाार यथायोग्य व्यवस्था करता है। वही परमेश्वर उपासना करने योग्य है।

योग दर्शन में ईश्वर को ऋषियों का गुरू माना गया है। मार्ग में जो भी रूकावटें आती हैं उन्हें ईश्वर ही दूर करता है। जो ईश्वर की भक्ति करते हैं उन्हें ईश्वर सहायता प्रदान करता है। वह अखण्ड ज्ञान का भण्डार है। ऐश्वर्य तथा ज्ञान की जो अन्तिम कोटि है वह ईश्वर है।

1. स पर्थगाच्छुक्रमकायमव्रण मस्नाविरँ शुद्धमपापविद्धम्। कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यताऽर्थान व्यदधाच्छाश्रवतीभ्य समाभ्यः।। -ईशावास्योपनिषद्-8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

धर्म प्रथम पुरुषार्थ के रूप में

सुधीर कुमार सिंह
शोध छात्रा, दर्शनशास्त्र विभाग
लखनऊ विश्वविधालय, लखनऊ।

भारतीय दर्शन में मनुष्य के जीवन को आध्यात्मिक जैविक नैतिक तथा सामाजिक दृष्टि से उन्नत करने के लिए ही पुरुषार्थ का प्रतिपादन किया गया। ऋग्वेद से लेकर आज तक इसकी प्रासंगिकता इसकी अनन्यता को प्रदर्शित करती है। धर्म, अर्थ काम तथा मोक्ष को पुरुषार्थ चतुष्टय कहा जाा है। प्रसतुत शोध पत्र में धर्म को प्रथम पुरुषार्थ के रूप में स्वीकार कर उसी पर चर्चा की गयी है। पुरुषार्थ में धर्म शब्द का प्रयोग सम्प्रदायगत धर्म के लिए न होकर कर्त्तव्य या कर्म के लिए हुआ है।

धर्म संस्कृत भाषा का शब्द है। धर्म शब्द की भी उत्पत्ति का वर्णन विभिन्न प्रकार से किया गया है।

1. धृ-धारणे धातु से मन प्रत्यय जोड़ने पर धर्म निष्पन्न होता है। इस अर्थ में यह धारण शक्ति से समबिन्धत होकर तीन मुख्य अर्थ में व्यक्त होता है, धारण करना, आलम्बन देना पालन करना

2. धनामि स्रौति इति धर्मः अर्थात जो शक्ति प्राणियों की सुख-समृद्धि के लिए सब प्रकार के धन-धान्य आदि अभीष्ट वस्तुओं का श्रोत उत्पन्न करती है। उसे धर्म कहते है।

3. धर्म का एक नाम वृष भी है वषऽतिः अभीष्टान कामान् इति वृषः

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अर्थात प्राणियों की सुख शान्ति के लिए उनके अभिलषित पदार्थ की जो वृष्टि करता है उसे वृष (धर्म) कहतें है।

4. धरति लोकन् इति वा धर्म, धर्म शब्द का अर्थ प्राणियों का धारण पालन करता हुआ, उन्हे सुख शान्ति प्रदान क़रना है।

5. पुनाति इति पुण्यम् धर्म का एक नाम पुण्य भी है। जो प्राणियों के मन बुद्धि, इन्द्रिय शरीर और कर्म को पवित्र कर देता है उसे पुण्य कहतें हैं, तात्पर्य यह है कि जिसके द्वारा वृष्टि एवं समष्टि रूप से लोकास्थिति नियमबव्द्ध हो अर्थात जिसको केन्द्र मानकर प्रत्येक का जीवन चलता हो अथवा जो वस्तु अर्थ काम आदि की प्रप्ति में सहायक हो उसे धर्म कहते है। धर्म अत्यन्त ही प्राचीन धार्मिक प्रत्यय है। धर्म का इतने अधिक अर्थों में प्रयोग हुआ है कि इसकी एक परिभाषा कठिन है। प्रत्येक व्यक्ति अपने कर्त्तव्य के आधार पर अपने कार्य को उचित ठहरा सकता है। लेकिन इन सबके पीछे एक सामान्य आध्यात्मिकता और जीवन के सत्य का सिद्धान्त है।

धर्म के साथ कुछ प्रचलित प्रश्न जुड़े हुये हैं जो कि धर्म के बहुआयामी स्वरूप को प्रकट करतें है। इसी प्रकार की एक समस्या धर्म के अर्थ अर्थ व काम में सम्बन्धों को लेकर है। धर्म का इसी से जुड़ा हुआ एक महत्वपूर्ण प्रश्न यह भी है कि धर्म साध्य है अथवा साधन। भारतीय विचारधारा में धर्म दोनो अर्थों में प्रयुक्त हुआ है। धर्म को साध्य मूल्य साधन की अपेक्षा अधिक प्राचीन है। वेदों में प्रारम्भिक अवस्था में धर्म सुख का साधन है व अम्युदय का आधार है। मीमांसा में धर्म अम्युदय व स्वर्ग का आधार है। धर्म सुख के लिये साधन व्यक्त रूप में न हो लेकिन शुभ प्राप्ति अवश्य होती है चाहे व्यक्ति को इसके लिये कितनी भी प्रतीक्षा क्यों न करनी पड़े। समय की अनिश्चितता के कारण लोग कई बार धर्म का पालन नहीं करते है। महाभारत में व्यास कहतें है। कि मै दोनो हाथ उठाकर चिल्ला रहा हूँ कि धर्म के पालन से अर्थ व काम की प्रप्ति होती है। लेकिन कोई नहीं सुनता है। इसी विचार को इस कथन में कहा गया है कि व्यक्ति धर्म का फल चाहते है स्वयं धर्म को नही। प्रभाकर के

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अनुसार धर्म एक साध्य मूल्य है अतः अपने आप में साध्य है। सद्‌गुण किसी उद्‌देश्य के लिये पालन नही किया जाता इससे तो व्यक्ति इच्छाओं का दास हो जायेगा और नैतिककर्ता की स्थिति में तो काम का साध्य भी धर्म को बनायेंगें। काम का चाहे कितना व्यापाक अर्थ क्यों न लें वह आत्मप्रेम पर आधारित होता है। अतः नैतिक सिद्धान्त निरपेक्ष्य होना चाहिये वह हमारी पसन्द व नापसन्द पर निर्भर नहीं होना चाहिये। सद्‌गुण का पालन कान्ट के निरपेक्ष्य आदेश की तरह होना चााहिए।

त्रिवर्ग की विचारधारा में धर्म सर्वोच्च मूल्य है वह अर्थ एवं काम का आधार है। लेकिन चर्तुवर्ग की स्थिति में धर्म में परिवर्तन होता है। चतुर्वर्ग में धर्म चरित्र को पवित्र करने व सत्वबुद्धि के रूप में सभी स्वार्थी प्रवृत्तियों को समाप्त करके आध्यात्मिकता की ओर ले जाता है। यह निषेधात्मक प्रवृत्ति व्यक्ति को संतुष्ट नहीं करती इस लिये चतुर्वर्ग में धर्म का साधन रूप अधिक विकसित हुआ। धर्म अर्थ व काम का साधन है व दूसरी ओर मोक्ष की ओर भी ले जाता है धर्म पर आधारित न होने की स्थिति में अर्थ व काम पुरुषार्थ नही रहते। राजा ययाति को धर्म पालन से ही आनन्द मिलता है तथा इच्छा दृष्टि व सुख प्राप्ति होती है, अर्थात काम का धर्म आधार हैं। यदि काम तृप्ति के आधार पर न हो तो समाज में अव्यवस्था फैल जाये व व्यक्ति का अभ्युदय के स्थान पर पतन होगा। इस प्रकार ही धर्म अर्थ का भी साधन है। अर्थ व ऐश्वर्य की प्राप्ति अपने कर्त्तव्यों को पूरा करने पर ही होती है। राजा भी धर्मानुसार सबको समान अवसर देता है। अर्थ व धर्म का परस्पर गहन सम्बन्ध है, अर्थ की जड़ है। और धर्म की जड़ अर्थ है। समुद्र व बादलों जैसा कारण कार्य सम्बन्ध अर्थ और धर्म का धर्म के आधार पर काम और अर्थ का आदर्श परार्थ को पराभूत करके दूसरों की सेवा में आत्मोसर्ग करके दूसरों को सुखद स्वाधीनता प्रदान करके जीवन को सार्थकता की शिक्षा देना है। धर्म के द्वारा काम साधन व अर्थ साधन को सुसंगत करना होगा तभी मोक्ष की प्राप्ति की ओर हम अग्रसर होगें। वैदिक धार्मिक संस्कृत की विचारधारा जटिल हिन्दू धर्म की प्रथम अवस्थ है जिसके कर्त्तव्य की भावना व नैतिकता भी सम्मिलित थी। ऋग्वेद में धर्म निश्चित नियम के रूप में है जो कि आचरण

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

का नियम है। धर्म के रूप में वैदिक समय में दार्शनिक भावना अधिक स्पष्ट न होकर धर्म में व्यवहारिक दृष्टिकोण व फल कामना अधिक थी। 'मनु धर्म को अपने और दूसरों के प्रति कर्त्तव्य पक्ष के अर्थ में लेते हैं इस इस अर्थ में अर्थ मे धर्म नियम, न्याय, सद्गुण, कर्त्तव्य, आन्तरिक प्रकृति, नैतिकता व समाजिक बाध्यता के अर्थ में प्रयुक्त है और उन परिणामों से भी सम्बन्धित है जो उनसे प्राप्त होते हैं। इस अर्थ में धर्म व्यवहार की नैतिकता का नियम है। मनु ने धर्म की परिभाषा इस प्रकार की है जो कि वेदों के ज्ञाता के अभ्यास से परे है जिसकी अन्तरात्मा उसको स्वीकृति देती है। मनु ने पाँच प्रकार के धर्म जैसे-वर्ण धर्म आश्रम धर्म, वर्णाश्रम धर्म, नैमित्यिक धर्म व गुण धर्म का वर्णन किया है।

उपनिषद में कर्मकाण्डी पक्ष से मानव की आत्मा संतुष्ट नहीं हुई और आध्यात्मिक अशांति उत्पन्न हुई अतः धर्म के बाहय पक्ष से आन्तरिक पक्ष की ओर विकास हुआ। उपनिषद में धर्म का तात्विक स्वरूप ऋत के विकास में हुआ। धर्म जगत को नियंत्रित करने वाला सर्वोच्च नियम हो गया। वृहदारण्यक उपनिषद में कहा गया है कि धर्म से उच्च कुछ भी नहीं है तैत्तिरीय उपनिषद में कहा गया है कि ब्रम्ह ऋत व सत्य एक है। छरांदोग्य उपनिषद में यज्ञ तपस्या ब्रह्मचरित्व में कहा गया है कि ब्रम्ह ऋत व सत्य एक है। छांदोग्य उपनिषद में यज्ञ तपस्या ब्रम्हचरित्व के अर्थ में वेदो की अपेक्षा उपनिषद विचारधारा में कर्मकाण्डी पक्ष की प्रारम्भिक विचार धारा में नैतिक चेतना अधिक विकसित हुई। अन्त में धर्म मानव के विशेषाधिकारों, कर्तव्यों, बन्धनों का धोत्तक हो गया। वैदिक समय के ऋत के रूप में धर्म सर्वोच्च नियम के रूप में विकसित हुआ। ब्रम्ह ऋत में अभिव्यक्त नहीं होता लेकिन ऋत ब्रम्ह का सम्प्रत्ययामक प्रतिनिधित्व करता है।

रामायण में राम धर्म के प्रतीक है। कर्मकाण्ड की अपेक्षा वर्ण व आश्राम धर्म का राजनीति में महत्व का प्रतिपादन हुआ। रामराज्य में मोक्ष की अपेक्षा कर्त्तव्य पालन को प्रमुख स्थान मिला है। रामायण में के सामाजिक व राजनैतिक आदर्श पक्ष को प्रस्तुत किया गया जो, आज भी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रामराज्य एक स्वप्न के रूप में आदर्श है। व्यवहार में दैनिक जीवन के कर्तव्य का पालन करके धर्म की परमार्थिक स्थिति की प्राप्ति को राम के जीवन में उदाहरण के रूप में प्रस्तुत किया गया है।

महाभारत में धर्म अर्थ काम व मोक्ष का पूर्ण विवेचन हुआ है। महाभारत में धर्म शाश्वत है। आत्मा जो संकल्प करती है वही धर्म है। महाभारत में धर्म की परिभाषा 'धारणा' से युक्त के रूप में की गयी है। जिन सिद्धान्तों को हमें अनेक दैनिक जीवन में और सामाजिक सम्बन्धो में पालन करना है वह उस वस्तु द्वारा नियत किये जाते है जिन्हे हम धर्म कहते है। यह सत्य का जीवन में मूलरूप है। धर्म अनुष्ठान व अन्य गतिविधियों की ओ ले जाता है जो मानव जीवन को गतिशील बनाये रखती है महाभारत मे अर्जुन कहना है कि जीत शक्ति व बाहुबल की नहीं सत्य व धर्म की ही होती है। इसी प्रकार भीष्म कहते है कि पापमय आचरण से विजय प्राप्त करने के स्थान पर धर्म पालन करते हुये मृत्यु अच्छी है। युधिष्ठिर ने धर्म की परिभाषा उस सामर्थ्य के रूप में की है जो कि सत्य को असत्य से अलग करती है तथा सत्य के मार्ग पर चलती है धर्म जटिल प्रत्यय है लेकिन इसका कार्य मानवों को दूसरों व अपने साथ शान्ति के साथ रहना सिखाना है। धर्मात्मा धर्म के पालन करने से ही होता है। यह निरपेक्ष्य है क्योंकि प्रत्येक इससे बाध्य होता है। महाभारत में धर्म के सभी पक्षों का समावेश हुआ है। इसमें धर्म सामंजस्य व सुधार भी दिखाई देता है। पांडव धर्म के सभी पक्षों को समावेश हुआ है। इसमें धर्म में सामंजस्य व सुधार भी दिखाई देता है। पांडव धर्म का प्रतीक होते हुये भी कई बार परिस्थिति के आधार पर असत्य का पालन करतें है। महाभारत में भिन्न प्रकार के धर्म की विरोधी स्थितियां वर्ण व आश्रम की कठिनाईयां दिखाई देती है। निष्काम कर्म की भावना भी धर्म है यही हमारे जीवन का आदर्श मोक्ष मार्ग है। गीता में गुण पर आधारित धर्म का स्वरूप विकसित हुआ। स्वधर्म निष्काम कर्म की विचारधारा गीता के धर्म की विशेषता थी।

धर्म का आधार नैतिक नियम व सदाचरण है। धर्म आचारमूलक,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कर्त्तव्यमूलक, न्यायमूलक, आध्याम्ममूलक अवधारणा है। धर्म मनुष्य को सद्गुण एवं सत्कर्मों की ओर ले जाता है। धर्म मानव की सृजनात्मकता का आधार है, मनुष्य धर्म के द्वारा ही अपनी आकांक्षाओं को नियंन्त्रि कर अपने व्यक्तित्व का विकास तथा कर्तव्यों की पूर्ति करते हुये मोक्ष मार्ग पर अग्रसर होतो हैं। धर्म के अभाव में सुव्यवस्थित समाज तथा पारलौकिक सुख की प्राप्ति संभव नहीं है। आज अर्थ तथा काम के धर्म से अनियन्त्रि होने के कारण समाज में भ्रष्टाचार बढ़ता जा रहा है। धर्म पालन हेतु रूढ़िवादिता नही बल्कि बौद्धिक स्वीकार्यता आवश्यक है।

सन्दर्भः

1. काणे-"धर्म शास्त्र का इतिहास" प्रथम खण्ड
2. वृहदारण्यक उपनिषद।
3. महाभारत। सभी खण्ड
4. त्रिपाठी पुरुषार्थ चतुष्टय
5. मनुस्मृति
6. राधाकृष्णन "धर्म व समाज"
7. हिरयाना "इण्डियन कान्सेप्ट्स ऑफ वैल्यूज"
8. राधाकृष्णन "धर्मा इन हिन्दू एथिक्स"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गाँधी और अहिंसा

अनिल कुमार सिंह
शोध छात्रा,
दर्शनशास्त्र विभाग, लखनऊ

उपनिषदों तथा जैन एवं बौद्ध दर्शनों की भांति गाँधी जी भी अहिंसा को बहुत महत्व देते थे और प्रत्येक मनुष्य के लिए अनिवार्य व्रत के रूप में, इसका निष्ठापूर्वक पालन करना आवश्यक मानते है। उन्होने अंहिसा की जो व्याख्या की है वह बहुत व्यापक, युक्तिसंगत और संतुलित है, उनके मतानुसार क्रोध घृणा, ईर्ष्या-विद्वेष तथा स्वार्थ से प्रेरित होकर किसी प्राणी को अपने वचन अथवा कर्म द्वारा किसी प्रकार का कष्ट न पहुँचाना और कष्ट पहुंचाने का विचार भी करना अहिंसा है। अहिंसा के इस निषेधात्मक अर्थ के अतिरिक्त गाँधी जी के अनुसार उसका स्वीकारात्मक अर्थ भी सभी प्राणीयों के प्रति प्रेम, दया, सहानुभूति आादि सद्भावनाएं रखता है, यथासंभव उनकी सेवा तथा सहायता करना अहिंसा के व्रत का पालन करनें के लिए मनुष्य को स्वार्थ, क्रोध, घृणा, ईर्ष्या, विद्वेष, निर्दयता आादि सभी दुर्भावनाओं से मुक्त होने का प्रयास करना चाहिए। इसी व्यापक अर्थ में अहिंसा के अनुरूप सदैव आचरण करना वे प्रत्येक व्यक्ति के लिए आवश्यक मानते थे।

गाँधी जी ने अहिंसा को कुछ साधु-सन्तों के लिए ही नहीं अपितु संपूर्ण मानवसमाज के लिए आवश्यक मानकर उसके क्षेत्र को बहुत व्यापक बनाया। उनका दृढ विश्वास था कि सामजिक, धार्मिक, आर्थिक तथा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

राजनीतिक समस्याओं का स्थायी समाधान केवल शान्तिपूर्ण अहिंसात्मक उपायों द्वारा ही किया जा सकता है, हिंसा द्वारा नहीं। इसका कारण यह है कि हिंसा युद्ध अथवा संघर्ष को समाप्त करने के स्थान पर उसकी अधिकाधिक वृद्धि ही करती है। गाँधी जी का शान्तिपूर्ण अहिंसात्मक सत्याग्रह जिनका उन्होने सामाजिक तथा राजनीतिक समस्याओं के समाधान के लिए भारत में सफलतावूर्क प्रयोग किया। मूलतः इसी सिद्धान्त पर आधारित है। वे यह मानते थे कि हिंसात्मक उपायों द्वारा किसी प्रकार के अत्याचार का विरोध करने से उसमें वृद्धि ही होगी, क्योंकि हिंसा और अधिक हिंसा को उत्पन्न करती है। इसी कारण उन्होने आजीवन स्वयं कष्ट सहकर केवल अहिंसात्मक उपायों द्वारा सभी प्रकार के अत्याचारों का दृढ़तापूर्वक विरोध किया और अन्य सभी लोगों को भी ऐसा ही करने की शिक्षा दी। इस प्रकार गाँधी जी ने विश्व के समक्ष यह क्रान्तिकारी विचार प्रस्तुत किया कि संपूर्ण मानव समाज को विनाशकारी युद्ध की विभीषिका से मुक्त करने के लिए केवल अहिंसात्मक उपायों द्वारा ही समस्त राष्ट्रीय तथा अन्तर्राष्टीय समस्याओं का समाधान करना आवश्यक है।

परन्तु यहाँ पर यह स्पष्ट कर देना आवश्यक है कि गाँधी जी के विचाार में अहिंसा का आधार मनुष्य का नैतिक अथवा आध्यात्मिक बल है, उसकी विवशता या दुर्बलता नहीं। उनका मत है कि विवशता एवं दुर्बलता के कारण हिंसा से दूर रहना अथवा अन्याय सहन करते हुए प्रतिरोध न करना अहिंसा नहीं, प्रत्युत कायरता है जो हिंसा से भी अधिक निकृष्ट तथा निन्दनीय है। गाँधी जी ने स्पष्ट कहा है कि यदि कायरता और हिंसा में से किसी एक को चुनना पड़े तो हिंसा को चुनना ही उचित होगा क्योंकि हिंसा करने वाले व्यक्ति में साहस होता है जबकि कायर में यह गुण भी नहीं पाया जाता। यही कारण है कि भारत की स्वंतत्रता के लिए सशस्त्र संघर्ष करने वाले क्रन्तिकारियों की विचारधारा से सहमत न होते हुए भी गाँधी जी उनके साहस उनके साहस एवं शौर्य की परीक्षा करते थे। नैतिक बात के अभाव में कायरता की अपेक्षा हिंसा को अधिक श्रेष्ठ मानते हुए उन्होने लिखा है कि-" मेने कई बार यय कहा है कि यदि हम कष्ट सहने की शक्ति-अर्थात् अहिंसा द्वारा अपनी-अपनी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स्त्रियों की तथा अपने उपासना स्थलों की रक्षा करना नहीं जानते तो हमें संघर्ष करके इन सबकी रक्षा करनी चाहिए।" स्पष्ट है कि गाँधी जी का मत उन शान्तिवादियों के मत से भिन्न है जो सभी परिस्थितियों में हिंसा का विरोध करते है। जिस अहिंसा का वे उपदेश देते है वह दुर्बलाजनित कायरता से पूर्णतया भिन्न है। उनका कथन है कि अहिंसा के अनुसार आचरण करने के लिए मनुष्य को अपनी इच्छा से कष्ट सहने और अन्याय तथा अत्याचार का विरोध करनते हुए भी अत्याचारी के प्रति किसी प्रकार की दुर्भावना न रखने का अपने-आप में नैतिक तथा आध्यात्मिक बल उत्पन्न करना चाहिए। जिस व्यक्ति में यह नैतिक एवं आध्यात्मिक बल नहीं है। वह अहिंसा का पूर्णरूपेण पालन नहीं कर सकता। यहाँ यह भी स्पष्ट कर देना आवश्यक है कि कुछ विशेष परिस्थितियों में हिसां का समर्थन करते हुए भी गाँधी जी नैतिक दृष्टि से अहिंसा को ही सर्वोच्च स्थान देते हैं उनके विचार में मनुष्य को यथासंभव अहिंसा के व्रत का अवश्य पालन करना चाहिए।[1]

गाँधी जी अहिंसा को न केवल मानक जीवन का बल्कि समस्त विश्व का आधारभूत नियम मानते हैं। उनके मतानुसार समस्त विश्व का अंतिम सत्य अहिंसा है। इस दृष्टि से सत्य और अहिंसा एक है। यही नहीं अहिंसा को वे ईश्वरीय नियम मानते है, क्योंकि उने मतानुसार ईश्वर समस्त विश्व का आधार है। इस प्रकार अहिंसा में गॉधी जी का विश्वास मूलतः उनकी धार्मिक आस्था पर आधारित है। कुछ अन्य शान्ति वादियों के विपरीत गाँधी जी का अहिंसा में विश्वास केवल बुद्धि पर अथवा अहिंसा के संभावित परिणामों पर आधारित नहीं है। इसलिए अहिंसा के भली भातिं पालन के लिए वे ईश्वर में अटूट आस्था होना आवश्यक समझते है।

यद्यपि गाँधी जी सामान्य परिस्थितियों में प्रत्येक व्यक्ति के लिए अहिंसा के व्रत का पालन करना आवश्यक मानते है, फिर भी वे स्वीकार करते है कि कुछ विशेष परिस्थितियों में अहिंसा का परित्याग करना उचित एवं वांछनीय ही नहीं अपितु अनिवार्य कर्तवय भी हो जाता है। अहिंसा के अपवादों का उल्लेख करते हुए उन्होने स्पष्ट कहा है कि हिंसक

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पशुओं, पागल कुत्तों, फसल को नष्ट करने वाले तथा रोग फैलाने वाले कीड़े की हत्या करना उचित है और यदि ऐसा निःस्वार्थ भाव से अर्थात केवल सामाजिक हित को ध्यान में रखकर किया जाता है तो इसे अनुचित नहीं माना जा सकता। सामाजिक कल्याण के अतिरिक्त किसी प्राणी को असह्य पीड़ा से मुक्त करने के लिए केवल उसी के हित को दृष्टि में रखकर और स्वंय क्रोध, घृणा तथा स्वार्थ से रहित होकर उसके जीवन को समाप्त करना भी गाँधी जी ने उचित माना है। उनका विचार है कि किसी प्राणी को असह्य पीड़ा से कराहते हुए देखते रहना और उसके कष्ट का निराकरण करने के लिए प्रयत्न न करना घोर हिंसा है। अपने इस मत को स्पष्ट करते हुए गाँधी जी ने लिखा है कि "मैं एक क्षण के लिए भी किसी प्राणी को असहय अवस्था में धीरे-धीरे होने वाली मृत्यु का भयंकर कष्ट भोगते हुए नहीं देख सकता। यदि मेरे बच्चे को किसी पागल कुत्ते ने काट लिया है और उस बच्चे को असहय पीड़ा से मुक्त कराने का अन्य कोई उपाय नहीं है तो उसके जीवन का अन्त करना मैं अपना कर्तव्य समझूँगा। जिस प्रकार रोगी के कल्याण के लिए उसके शरीर पर चाकू का प्रयोग करके शल्य चिकित्सा अथवा सर्जन कोई हिंसा नहीं करता अपितु बिशुद्ध अहिंसा के अनुसार ही आचरण करता है, उसी प्रकार कुछ अनिवार्य परिस्थितियों में असह्य यंत्र्णा भोगने वाले व्यक्ति के हित के लिए उसके जीवन का अन्त करना आवश्यक हो सकता है।"

उपर्युक्त विवेचन से स्पष्ट है कि गाँधी जी के मतानुसार सभी परिस्थितियों में अहिंसा का यन्त्वत पालन करना न तो संभव है और न वांछनीय। वस्तुतः वे यह मानते है कि हिंसा अथवा अहिंसा का निर्णय मनुष्य के कर्म अथवा उसके परिणाम के आधार पर नहीं, प्रत्युत उस कर्म के मूल में निहित उददेश्य के आधार पर ही किया जा सकता है। इसका अभिप्रायः यह है कि कर्ता के उददेश्य की भिन्नता के कारण उसका एक ही प्रकार का कर्म अहिंसात्मक भी हो सकता है और हिंसात्मक भी कर्म के प्रयोजन के आधार पर हिंसा तथा अहिंसा के भेद को स्पष्ट करते हुए गाँधी जी ने कहा है कि "क्रोध अथवा स्वार्थ से प्रेरित होकर किसी प्राणी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

के अहित की कामना करना, उसे कष्ट पहुँचान अथवा उसकी हत्या करना हिंसा है। इसके विपरीत भली भांति विचार करके शान्तचित और निःस्वार्थ भाव से किसी प्राणी के शारीरिक या आध्यात्मिक कल्याण के लिए उसे कष्ट पहुँचाना अथवा उसकी हत्या करना अहिंसा का विशुद्ध रूप माना जा सकता है। हिंसा अथवा अहिंसा की अतिंम कसौटी कर्म के मूल में निहित प्रयोजन ही है। गाँधी जी द्वारा कत अहिंसा की यह प्रसोजन मूलक व्याख्या उचित ही प्रतीत होती है, क्योंकि मुख्यतः प्रयोजन के आधार पर किसी कर्म को शुभ अथवा अशुभ माना जा सकता है। उपर्युक्त विवेचन के आध ाार पर यह निष्कर्ष निकाला जा सकता है कि जैन दार्शनिकों के विपरीत गाँधी जी मनुष्य के लिए सभी परिस्थितियों में अहिंसा का पालन करना अनिवार्य तथा वांछनीय नहीं मानते, किन्तु वे उनके इस मत को स्वीकार करते हैं कि मानव के लिए सर्वोच्च धर्म है।

सन्दर्भ

1. एम. के. गाँधी यंग इण्डिया पृ 222
2. एम. के. गाँधी हिन्दू धर्म पृ 2.3-217
3. एम. के. गाँधी हिन्दू धर्म पृ 219

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भ्रूण एंव गर्भपात

सुश्री निवेदिता
शोधछात्रा, दर्शनशास्त्र विभाग
गुरूकुल कांगडी विश्वविधालय
हरिद्वार, उतराखण्ड

सृष्टि परमात्मा की सुन्दर कृति है। इसमें विहार करने वाले समस्त प्राणियों में श्रेष्ठतम् व अद्वितीय रचना मानव है। मानव बोद्धिक, नैतिक सामाजिक धार्मिक आादि अनेक उतरदायित्वों का निर्वाह करते हुए स्वयं के व्यक्तित्व को विकसित व सुदृढ़ बनाने का प्रयत्न है। प्रकृति ने प्रत्येक प्राणी में जीवन की निन्तरता को बनाए रखने के लिए प्रजनन क्षमता प्रदान की है। 'गर्भधारण' स्त्री जाति की प्रकृति प्रदत सभी विशिष्ट क्षमता है। समाजिक व धार्मिक मान्यताओं के अनुसार एक स्त्री तभी पूर्ण मानी जाती है जब वह गर्भधारण करके नए जीवन को पल्लवित करती है। शास्त्रें में प्रजनन एवं बच्चों के पालन पोषण हेतु गृहस्थ आश्रम को श्रेष्ठतम् माना गया है, साथ ही साथ धर्म अर्थ काम मोक्ष के रूप में चार पुरुषार्थों में काम को शास्त्रें की संज्ञा भी प्रदान की गई है।

प्रत्येक कालखण्ड में सामाजिक आवश्यकता जीवन शैली वैचारिक स्वरा आदि में परिवर्तन होते अणु है इन्हीं परिवर्तनों में एक महत्वपूर्ण वैचारिक परिवर्तन यह है कि जिस प्रकार स्त्री गर्भधारण के समय प्रसन्न होती है उसी प्रकार वर्तमान समय में गर्भ से सम्बन्धित अधिकार अथवा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'गर्भपात' के अधिकार को लेकर भी उत्साहित व हर्षित होती है। स्त्रियाँ अपनी प्राथमिकताओं में परिवर्तन करके पुरुष के कदम से कदम मिलाकर आगे बढ़ रही है। पारिवारिक जिम्मेदारियों को सीमित कर अपने लक्ष्य की प्राप्ति हेतु प्रातिस्पर्धा का सामना करना चाहती है। आधुनिक जीवनशैली एवं लक्ष्य की प्राप्ति में जब गर्भ बाधा के रूप में उपस्थित होता है तो इस स्थिति में 'गर्भपात' को भी उचित मान रही हैं। भारत में 'मेडिकल टर्मिनेशन प्रेगनेन्सी एक्ट 1971' से स्वास्थ्य कारणों के आधार पर एवं बलात्कार या गर्भनिरोधक के असफल हो जाने की स्थिति में गर्भपात को मान्यता प्रदान की गई है। 'गर्भपात' का विषय व्यक्तिगत होने के साथ-साथ समाजिक भी है और प्रत्येक सामाजिक कार्य का मुल्यांकन उसकी नैतिकता एवं अनैतिकता के आधार पर किंया जाता है। 'गर्भपात' का प्रश्न ज्वलन्त विषय के रूप में विशेष प्रकार से विवादास्पद माना जाता है। जीवशास्त्रीय, सामाजिक, धार्मिक व नैतिक सभी प्रकार से गहन चिन्तन करने की आवश्यकता है।

पूर्णगर्भ काल लगभग 280 दिनों का होता है। भ्रूण अर्थात् युग्मनज (Zygate) कोशिकाओं को एक समूह है जो शुक्राणुओं व अण्डाणुओं के संयोग से उत्पन्न होता है। गर्भाधान के द्वितीय सप्ताह से लेकर सातवें सप्ताह तक की अवस्था में भ्रूण अविकसित अवस्था में होने के कारण अपरिपक्व भ्रूण 'भ्रूण' कहलाती है। गर्भाधान के आठवें सप्ताह से जन्म होने तक की अवस्था 'भ्रूण' (Fetus) कहलाती है। 28 सप्ताह से पूर्व यदि 'गर्भ' गर्भाशय का त्याग कर देता है तो यह स्थिति 'गर्भपात' कहलाती है। 'गर्भपात' (Abortion) चार प्रकार के हो सकते हैं:-

1. गर्भावस्था के प्रथम 20 दिनों के अन्दर गर्भ का नाश एबोर्टस कहलाता है।
2. प्रथम तीन माह में गर्भ का नष्ट होना गर्भस्त्राव (Miscariage) कहलाता है।
3. चौथे माह कसे सतवें माह तक गर्भ का नष्ट होना 'गर्भपात' (Abortion) कहलाता है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4. सातवें माह के पश्चात् व प्रसब समय से पूर्व-जीवन या मृत भ्रूण का जन्म अकाल प्रसव कहलाता है।

गर्भपात अनेक कारणों से स्वतः भी हो जाता हैं। इसके मुख्यरूप से चार कारण है-

1. **बाहरी कारण**-इस कारण के अन्तर्गत अधिक परिश्रम, शारिरिक चौट, प्रतिबन्धित दवाओं का सेवन, शारीरिक अस्वच्छता, अत्यधिक मैथुन मादक, द्रव्यों का सेवन तथा गरिष्ठ भोजन करना आदि आते है।
2. **शारीरिक रोग**-न्यूमोनिया, मधुमेह, सुजाक, अधिक मोटापा एवं अधिक दुबलापन, शरीर में विटामिन 'ई' की कमी, हैजा, पेचिस से भी गर्भपात स्वतः ही हो जाता है।
3. **गर्भाशय से सम्बन्धित रोग व दोष**-गर्भाशय शोय श्वेतप्रदर गर्भाशय का कैंसर, मासिक धर्म की अनियमितता, हिस्टीरिया गर्भाशय का टेड़ा हो जाना, गर्भाशय में दूषित स्त्राव आदि।
4. **भ्रूण व उससे सम्बन्धित रोग व दोष**-भ्रूण का अधिक मोटा व बड़ा होना अथवा कमाजोर होना भ्रूण में तरल पदार्थ की अधिकता व झिल्लियों का तनाव, गर्भाशय में भ्रूण की मृत्यु या भ्रूण का दोषयुक्त होना।

गर्भपात के पश्चात् स्त्री को उसी प्रकार चिकित्सकीय देख-रेख व विश्राम की आवश्यकता होती है, जैसे की प्रसब के पश्चात्।

विगत दो दर्शकों में होने वाली वैज्ञानिक प्रगति की चरमावस्था का प्रभाव चिकित्सा के क्षेत्र में भी हुआ है, भ्रूण में जन्मपूर्व ही पायी जाने वाली व्याधियों के उपचार हेतु गर्भजल परीक्षण (Pre-nataltesting) या एमिनोसिन्टेसिस एक बड़ी उपलब्धि है जिसके द्वारा अनुवाशिक विकृतियों गुणसूत्रें के दोष तथा असाध्य एवं वशांनुगत रोगो का उपचार सम्भव हो सका है। ध्वनि तरंगो द्वारा चित्रण (Ultrasound) से गर्भस्त भ्रूण के दिल की जाँच सीटोलॉजी हिस्टोस्कोपी रेडियो इम्यूनो केमेस्टी आदि गर्भ विज्ञान के मुख्य अंग बन गए है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आधुनिक जीवनशैली में भौतिक सुखों की उतरोतर बढ़ती चाह ने मनुष्य को यंत्रवत बना दिया है। अपने सुखों की प्राप्ति हेतु विज्ञान के वरदान स्वरूप अविष्कारों का अनैतिक प्रकार से उपयोग भी किया जा रहा है। 'गर्भपात' आधुनिक समाज में विभिन्न सामाजिक समस्याओं की भाँति ही गम्भीर समस्या बन चुका है। सभी धर्मों में गर्भपात का निषेध करते हुए इसे पाप की श्रेणी में रखा गया है। सभी धार्मिक परम्पराएँ जीवन का समर्थन करती है व मृत्यु को अशुभ मानती है तथा जीवन को ईश्वर का उपहार। गर्भाशय में विकसित होता भ्रूण ईश्वर का विधान है जिसे नष्ट करना ईश्वरेच्छा के विपरीत माना गया है। हिन्दू धर्म में भ्रूण हत्या को ब्रह्महत्या से भी बड़ा पापकर्म मान गया है।[1] हिन्दू मान्यता के आधार गर्भाधान के समय आत्मा और भौतिक द्रव्य परस्पर संयोग द्वारा भ्रूण का निर्माण करते है। इस कारण भ्रूण का नाश एक पवित्र व भावी मानव की हत्या ही है। इंस्लाम धर्म, माता के जीवन रक्षा हेतु विशेष परिस्थितियों में ही गर्भपात की अनुमति प्रदान करता है।

गर्भावस्था का सम्बन्ध मुख्यत-स्त्री शरीर से सम्बन्धित है। स्त्री गर्भावस्था से सम्बन्धित अधिकार अर्थात् शिशु के जन्म देने से सम्बन्धित अधिकार अर्थात् शिशु के जन्म देने अथवा गर्भपात कराने के चयन का अधिकार स्वतन्त्रता व स्वायतता के बल पर करना चाहती है। स्वयं के स्वास्थ्य, सामाजिक आर्थिक या भ्रूण की जैविक असान मान्यताओं से सम्बन्धित समस्याओं के समाधान के रूप में चयन का अधिकार आवश्यक प्रतीत होता है क्योंकि जब हम अजन्मे बच्चे के जीवन से सम्बन्धित अधिकारों की चर्चा करते है तो पूर्णरूप से विकसित व व्यक्तित्व सम्पन्न महिला के अधिकारों का हनन करने का प्रयास करते है। विश्वभर में महिला स्वास्थ्य आन्दोलनों में महिलाओं के प्रजनन अधिकार का मानवाधिकार व स्वास्थ्य आवश्यकता के रूप में समर्थन किया गया है। भ्रूण जन्म होने तक महिला के ही शारीरिक अवलम्बन पर आश्रित रहता है। इन परिस्थितियों में अनचाहा गर्भ उसके वास्थ्य को विशेषरूप से प्रभावित करता है। परिवार नियोजन आत्मरक्षा बलात्कार या व्यभिचार कौमार्यमावृत्व आदि अनेक कारणों से गर्भ के विषय में चयन का अधिकार

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स्त्री के लिए लाभकारी माना गया है।

गर्भपात का विरोध करने वाले मताबलम्बी मानते है कि गर्भपात मे एक निर्दोष मानव की हत्या होती है। गर्भधारण के समय अस्तित्व में आने वाला जीव भविष्य की सारी सम्भावनायें स्वयं में निहित किए रहता है। जो भ्रूण गर्भ में असहाय, कमजोर व निर्दोष है उसे जन्म से पूर्व ही मृत्यु प्रदान करना गलत है। हमारे देश के लिए यह दुःखद पहलू है कि जितने शिशु प्रतिवर्ष पैदा होते है उनसे कहीं अधिक संख्या में गर्भपात कराए जाते हैं। गर्भपात की संख्या में निरन्तर हो रही वृद्धि समाज के समक्ष चुनौती बन गयी है। जहाँ गलत ढंग से किए गए गर्भपात के कारण प्रतिवर्ष लगभग 1 लाख से अधिक महिलाएँ मृत्यु को प्राप्त हो जाती है, वही अधिकांश महिलाए मानसिक व शारिरिक स्वास्थ्य के खिलवाड़ के कारण पुनः मातृत्व सुख प्राप्त करने से वंचित हो जाती है। आधुनिक समाज की बिडम्बना है कि गर्भपात सभ्यता का आवश्यक अंग बनता जा रहा है। विशेषकर जो भी गर्भपात कराए जा रहे है उनमें 97 परतिशत स्त्री भ्रूण है। जो मानव अस्तित्व के लिए गंभीर संकट को निमंत्र्ग दे रही हैं जिससे स्त्री-पुरुष से अनुपात निरन्तर हो रहा है। देश की रूढ़ीवादी मान्यता दहेजप्रथा लिंगभेद व स्वार्स्थपूर्ण मानसिक ही इन समस्याओं का मूल कारण है।

वैधानिक दृष्टि से भारतीय अपराध संहिता के अनुसार कोई भी मान्यता प्राप्त रजिस्टर्ड चिकित्यक गर्भपात कर सकता है। गर्भपात की विभिन्न विधियाँ चिकित्सकों द्वारा अपनायी जा रही हैं, जिनमें भारत मे सर्वाधिक प्रचलित व प्रयोग में लायी जाने वाली विधियों में प्रथम 12 सप्ताह के समय में चूषण व निष्कासन विधि (Suction Evacuation D&C, Dialatation curettage) और फैलाव व निष्कासन विधि प्रचलित है बारह से बीस सप्ताह तक के समय में अतिसान्द्र लवण विधि का (Hypertonic Soline) प्रयोग अधिक होता है।

नैतिकता के मापदण्डानुसार प्रत्येक छोटे-बड़े प्राणी को जीने का पूर्ण अधिकार है। गर्भस्थापना के समय से ही गर्भ में रक्त की जाति

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

बौद्धिकस्तर आादि विकास प्रक्रिया आरम्भ हो जाती है। भ्रूण व्यक्तित्व के आधार पर पूर्ण विकसित न होते हुए भी जैविक गुणों में मानव के समान ही है जहां उसे जीवन का अधिकार प्राप्त होना चाहिए। गर्भपात में जो हत्या निर्विवाद रूप से होती है उसका आंखो देखा विवरण **अमरिका के डॉ. बेनार्ड नाथेन्सन** द्वारा बनायी गयी अल्ट्रासाउण्ड फिल्म 'द साइलेंट स्क्रीम' अर्थात मूक चीख में दर्शाया गया है। जाहां दस सप्ताह के कन्या भ्रूण के अंगो को औजारों द्वारा निर्दयता से टुकड़ो में विभक्त किया जाता है। भ्रूण अपने बचाव के असफल प्रयास भी करता है माता के स्वास्थय की रक्षा हेतु गर्भपात को उचित भी माना जा सकता है क्योंकि इस गर्भपात से माता को सम्भावित मृत्यु से बचाया जाता है। यह गर्भपात गैरइरादन है अतः न्यायोचित कहा जा सकता है। बलात्कार आादि से उत्पन्न गर्भ का नाश समस्या का निदान नहीं है। अपराधी के विरूद्ध कठोर सजा का प्रावधान इस बढ़ती मानसिक विकृति के लिंए एक छोटा कदम है। अनैतिक सम्बन्धों से उत्पन्न गर्भ को स्वयं में अनैतिक नहीं कहा जा सकता क्योंकि गर्भधारण प्रकृति का विधान है। सम्बन्ध नैतिक या अनैतिक होते हैं परन्तु गर्भ या भ्रूण नहीं परिवार नियोजन हेतु गर्भनिरेधकों के प्रयोग आवश्यक हैं लेकिन गर्भपात को गर्भनिरोधक के रूप में मान्यता देना एक दुष्कर कर्म होगा।

कन्या भ्रूण हत्या रोकने हेतु आवश्यक सामाजिक जागरूकता कठोर नियम व दंड का प्रावधान आवश्यक है। हिन्दू धर्म शास्त्रें में नारी को माता के रूप में सर्वोच्चस्थान दिया गया है । मनुस्मृति में कहा गया है-

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।
यत्रेतास्तु न पूज्यन्ते सर्वास्तत्रफलाः क्रिया।।

मनुः 3-56

अर्थात् जहां नारियों का सम्मान होता है वहां देवता वास करते हैं एवं जहां इनका आदर नहीं होता वहां समस्त क्रियाएँ निष्फल हो जाती हैं।

अमानवीय एवं अनैतिक गर्भपात को समाप्त करने के लिए अनेक

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उल्लेखनीय प्रयास किये जा रहे है। जब हम स्त्रियों के चयन के अधिकार की बात करते है तो एक प्रश्न उपस्थित होता है कि ये चयन किसका है। गर्भजल परिक्षण में यह सिद्ध होने पर कि गर्भ में स्त्री भ्रूण वहां परिवार के सदस्यों तथा पति के द्वारा गर्भपात के लिए बाध्यता इस अधिकार का सरासर उल्लंघन है। सामान्यरूप में माना जाता है कि गरीब व पिछड़े लोगों में लिंगानुसार गर्भपात कराए जाते हैं परन्तु यह मिथक सिद्ध हुआ है। गैर सरकारी संगठन 'एक्शन इन इंडिया' के एक अध्ययन से यह साबित हुआ है कि कन्या भ्रूण हत्या पिछड़े व ग्रामिणों की अपेक्षा शिक्षित व शहरी नागरिकों में अधिक है।

भ्रूण के सम्बन्ध में उसके जीवन का अधिकार हो या स्त्री के चयन का अधिकार दोनो ही विवादास्पद हैं। महत्वपूर्ण पक्ष तो यह है कि चयन अधिकार के समर्थक हो या जीवन अधिकार के समर्थक दोनो ही अपने-अपने तर्को को उन तथ्यों व मूल्यों के आधार पर देना चाहते हैं। जो उनके उद्देश्यों की पूर्ति कर उन्हें सन्तुष्ट कर सकता हो। अतः आवश्यक हो जाता है कि परिस्थिति तथा नैतिकता के अनुरूप भ्रूण के जीवन से सम्बन्धित अधिकारों की रक्षा की जाये एवं स्त्री के मानसिक व शरीरिक स्वास्थ्य के साथ ही उसके ऐच्छिक मातृत्व के अधिकारों की स्वतन्त्रा व स्वायत्ता की भी रक्षा हो सके।

सन्दर्भ ग्रन्थ

1. स्त्री रोग एवं प्रसूति विज्ञान-डॉ. ओ.पी.सक्सेना
2. गर्भपात तथ्य सन्दर्भ और तर्क-अफजाल अहमद
3. मुझे बचाओ। मेरा क्या कसूर-गीता प्रेस गोरखपुर
4. गर्भपात उचित कया अनुचित फैसला आपका
5. मातृशक्ति का घोर अपमान
6. मानवता पर कलंल भ्रूणहत्या-संयोजक वानप्रस्थ सत्य नारायण आर्य कोलकाता
7. हिन्दुस्तान जॉब्स, रोजगार सामाचार - 12-18 फरवरी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

व्यक्तित्व भ्रूण और गर्भपात

ज्योति केसरी
शोधछात्रा, दर्शन शास्त्र विभाग
इलाहबाद विश्वविधालय, इलाहबाद

खिलने दो ख़ुशबु पहचानों, कलियों को मुस्काने दो।
आने दो रे आने दो उन्हे इस जीवन में आने दो।।

व्यक्ति समाज का दर्पण है और व्यक्ति की पहचान उसके व्यक्तित्व से होती है। व्यक्ति से तात्पर्य पुरुष ही नहीं बल्कि स्त्री लड़की व पुरुष दोनो से है। इस कारण व्यक्ति का व्यक्तित्व उसके गुणों व्यवहारों व विचारों को दर्शाता है। समाज में यदि पुरुष की महत्वपूर्णता है तो फिर स्त्र को इतना अपमान क्यों? जबकि स्त्री ही पुरुष की जननी है। स्त्री का विनाश क्या पुरुष के अस्तित्व को बचा पायेगा या फिर स्त्री के अनुपात में कमी पुरुष को समाज में अस्तित्वहीन कर देगी। ये सवाल ही नही एक ऐसा विषय जिसकों जानते तो सब है मगर जानना चाहते नहीं।

पुरुष अपना अस्तित्व बचाये रखने के कारण स्त्री को कमतर समझता है और स्त्री के समाज में कमी से वो अपना अस्तित्व को ही सर्वोपरि बनाये रख सकने में सफल हो सकता है परन्तु स्त्री द्वारा गर्भधारण करने पर एक पुरुष ही चाहता है, तथा परिवार भी चाहता है कि महिला के गर्भ का परीक्षण हो जिससे पता चल सके कि बेटा या बेटी गर्भ में इनमें से कौन है तथा ऐसा पता चलने पर कि गर्भ में भ्रूण के रूप

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

में बेटी है तो बेटी का गर्भपात कराने के लिए स्त्री को मजबूर किया जाता है जिससे कि बेटी का जन्म न हो सके। यदि बेटी जन्म नही लेगी तो उनका वंश कैसे चलेगा। बेटी के पालन-पोषण पढ़ाई लिखाई तथा विवाह के लिए अतिरिक्त धन भी जुटाना पड़ेगा। और इतना सब करने के बाद बेटी भी उनके पास नहीं रहेगी। इस कारण लोग बेटा को जन्म देना चाहते हैं जिससे बेटा खर्च तो कराता है पर दहेज भी वही दिलवाता है।

स्त्री व पुरुष एक सिक्के के दो पहलू है या यों कहिए एक गाड़ी के दो पहिए। जिसके बिना समाज रूपी गाड़ी नही चल सकती है। भ्रूण का जन्म होता तो है स्त्री में पुरुष के संयोग के बिना संभव नहीं। इसलिए स्त्री पुरुष के संयोग द्वारा ही गर्भधारण होता है। नर युग्मक शुक्राणु तथा मादा युग्मक (Zygate) अण्डाणु के आपस में सम्मिलिन से युग्मनज बनने की क्रिया को निषेचन (Fertilisation) कहते है। मनुष्य में अन्तः निषेचन पाया जाता है अर्थात् अण्डाणु एवं शुक्राणु मादा के शरीर के अन्दर मिलते है। मनुष्य में निषेचन की क्रिया मादा की अंडवाहिनी (Oviduct) में होती है। इस क्रिया में नर युग्मक का केवल केन्द्रक भाग लेता है। जबकि सम्पूर्ण मादा युग्मक इसमें भाग लेता है।

निषेचन के पश्चात् बना युग्मजन तेजी से समसूत्री विभाजनों द्वारा विभाजित होने लगता है। और अन्ततः गर्भाशय में एक पूर्ण विकसित शिशु को स्थापित करता है।

निषेचन के 10 सप्ताह तक विकसित युग्मनज को भ्रूर्ण तथा युग्मनज में होने वाले विभिन्न क्रमिक परिवर्तनों को भ्रूणीय विकास कहते है।

भ्रूण में 5 वें सप्ताह तक तीन जननिक स्तरों का निर्माण हो जाता है। तीन जननिक स्तर है-

1. एण्डोडर्म
2. मीसोडर्म
3. एक्टोडर्म

इसके बाद इन स्तरों से विभिन्न अंगो का निर्माण होता है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भ्रूण में सातवें से नवें सप्ताह के मध्य हाय पैर. वसन तंत्रि एंव पाचन तंत्र बन जाते है।

इसी कारण गर्भधारण के तीन माह तक डॉक्टर गर्भपात की सलाह देते है जिससे स्त्री को संभवत कोई नुकसान नही होता तथा चूंकि भ्रूण के जननिक स्तरों का निर्माण 5 वें सप्ताह में ही हो जाता है इस कारण लिंग परीक्षण द्वारा लिंग का पता चल जाता है जिससे गर्भपात कराना आसान हो जाता है।

भारत देश पुरुष प्रधान है। यहाँ पुरुषों की महत्व पर बल दिया जाता है। प्राचीन काल से सभी यह मानते है। लड़के के कारण ही हमारा वंश आगे बढ़ाता है और लड़की से नंही बढ़ता ऐसी संकीर्ण मानसिकता के कारण ही स्त्री के गर्भ में धीरे-धीरे बढ़ रहे भ्रूण (शिशु) को खत्म कर दिया जाता है और इस कर्म को पाप का नाम देने के बजाय पुण्य़ समझा जाता है। आजकल आधुनिक टेक्नालाजी के कारण घरवाले तथा पिता पत्नी के गर्भ में पल रहे शिशु को सीमोग्राफी के माध्यम से यह लड़का है या लड़की जानकर यदि लड़की है तो दहेज देना पड़ेगा तथा घर में गरीबी आएगी यह सोचकर गर्भ में ही उसे मारकर गर्भपात जैसे अश्लील कृत्य कर डालते है। कमजोर और असहाय मां भी न चाहते हुए भी इस घृणित कृत्य में उसके सहभागी हो जाती है आजकल इसे ही भ्रूण हत्या के नाम से पुकारा जाता है।

जीने दो मै भी जिदां हूं,
क्या दोष मेरा हूं मै अंश तेरा।
ऐसे समाज पर मैं बहुत शर्मिदां हूं,
कहलाती पराई सदा ही रही।
जन्म मिला तो मृत्यु सी पौर सही
हैवानो मुझ पर दया करो,
ना कुक्ष में कुचलों हवा करो।

प्राचीन काल से वर्तमान समय तक स्त्री को समाज ने केवल हीनता की नजर से देखा है। आज के युग में जब पुरुष व महिला दोनो ही शिक्षित

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

है लिकिन शिक्षा ने उनकी सोच को एक विकासत्मक नही हिंसात्मक बना दिया है। शिक्षा मनुष्य की विचारशक्ति को साकारात्मक रूप देती है जबकि आज के समय में भ्रूण हत्या या गर्भपात के कई कारण सामने आते हैं क्योंकि मानव एक सुरक्षित जीवन चाहता है।

घर या घरिवार के बड़े लोग ये चाहते है कि हमारा वंश आगे बढ़े जिसके कारण यदि पहला बच्चा लड़की है तो दूसरे बच्चे के लिए वो लड़का हो यही चाहते है, इसके लिए वो सोमोग्राफी करा के भ्रूण का लिंग ज्ञात करते है और यदि वह कन्या हुई तो गर्भपात करवा देते है।

जाने किस-किस प्रतिभा को
तुम गर्भपात में मार रहे हो
जिनका कोई दोष नहीं तुम
उन पर घर तलवार रहे हो
बंद करो कुकृत्य-पाप यह
नयी सृष्टि रच जाने दो।

मां बाप की भी यदि दो या तीन सन्ताने लड़की हो जाती है तो वो अगली संतान के लिए लिंग परीक्षण करवाते है और यदि फिर लड़की होने का पता चलता है तो गर्भपात करा देता है।

समाज में लड़कियों की असुरक्षा को देखते हुउ कई ऐसी महिलायें भी है जो अपनी संतान के रूप में कन्या को नहीं चाहती क्योंकि वह अपने ऊपर हुए समाज के अत्याचारों को देख रही होती है।

अमानवीयता से सदा मै हार रही
सुन विलख-कर पुकार रही
तेरे भीतर नन्ही जान हूं मै,
तेरी ममता का सम्मान हूं मैं,
मां तू भी मुझे क्यों मार रही।
देवता के बश में काल बड़ा
ना मसल मुझे मै नन्ही कली
खुद धन्वन्तरी देता श्रॉप तुझे।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आज के समयं एक लड़की को पैदा करना भी उतना आसान नही है और यदि लड़की हो गई तो उसका पालन-पोषण, शिक्षा आदि करानी ही पड़ेगी। और यदि लड़की शिक्षित हो गई तो आती है उसकी शादि की बात। शादी में दहेज भी देना पड़ता है जितनी पढ़ी-लिखी, गुणवान लड़की होगी उतना दहेज। जो कि एक मध्यभर्गीय परिवार बहुत मुश्किल से भी नही जुटा सकता। इस कारण भी कई लोग कन्या भ्रूण हत्या के दोषी बन जाते है।

जिस दहेज दानव के डर से,
करते हो ये जुल्मों-सितम।
क्यों नही उसी दुष्ट-दानव से,
कर देते तुम जड़ से खतम।
भ्रूण हत्या का पाप हटे,
अब ऐसा जाल बिछाने दो,
खिलने दो खुशबू पहचानो,
कलियों को मुस्काने दो।

समाज का अस्तित्व पुरुष व स्त्री दोनो से है परन्तु जब दोनो में समानता होगी तो ही एक स्वस्थ समाज का निर्माण हो सकेगा। यदि इनमें से एक की संख्या में भी कमी आयेगी तो समाज में वैभनस्थता व हिंसा तथा अराजकता फैल जायेगी।

इस कारण पुरुष व स्त्री का अनुपात समान होना चाहिए यदि समान नही तो कम से कम कुदरती अनुपात (1:0.943) के बराबर तो अवश्य हो।

जिस देवी को तुम पूजते हो
मुझमे हीं उसका रूप बसा
मैं चीख-चौख कर पुकार रही
मानव हो तो सुनो ये मरी सदा।

यदि पुरुष व स्त्री के अनुपात में ज्यादा अन्तर रहा अर्थात् कन्या पुरुष की तुलना में कम होती जाएगी तो फिर पुरुष के विवाह के लिए लड़कियां कहां से आऐगी और जब लड़की ही नही रहेगी तो फिर पुरुष

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

का जन्म कहां से होगा अर्थात् कन्या भ्रूण हत्या से पुरुष का ही अस्तित्व खतरे में पड़ता नजर आ रहा है।

कन्या भ्रूण हत्या को रोकने के लिए निम्न समाधान होने चाहिए जो निम्न है-

1. कन्या भ्रूण हत्या की समस्या को रोकने का समाधान केवल व्यक्तियों की इच्छा पर निर्भर है। मां-बाप क्या चाहते है वह सब उनके विवेक पर छोड़ देना चाहिए मेरी सलाह यहं है कि यदि पहला बच्चा लड़की भ्रूण है, यह पता जाय तो इस पहले भ्रूण का समापन न कराये किसी भी हालत में पहले गर्भ का समापन कराने से स्थायी बन्धयत्व की समस्या हो सकती है या किसी गम्भीर प्रकार की यौन जननांगो की बीमारी जो स्वास्थ्य को लम्बे अरसे तक बिगाड़ सकती है। प्रथम गर्भ तो किसी भी हालत में न गिराया जाय।
2. आज लिंग परीक्षण कराना सरल है। यह मां-बाप की मर्जी पर निर्भर करता है कि वे कन्या पालना चाहते है अगर नही चाहतें तो इसका समापन कराना ही श्रेयकर है। परन्तु एक कन्या का पालन जरूर करे, यदि यह प्रथम प्रसव से है।
3. यह न विचार करे कि आप के इस कार्य से लिंग का अनुपात कम हो रहा है या अधिक। यह एक सामाजिक और आर्थिक समस्या से जुड़ा है। इस समस्या का समाधान भी समाज को ही कना पड़ेगा।
4. लिंग अनुपात की गड़बड़ी से समलैंगिक विवाह को प्रोत्याहन मिलेगा।
5. यदि किसी मजबूरी से कन्या जन्मना ही चाहे तो जरूर जन्म दे। यदि आपको कन्या को पालने-पोषणे में दिक्कत आ रही है तो किसी-सुपात्र व्यक्ति निःसतान को कन्या जन्मते ही दे दे यह बहुत बड़ा दान है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उपर्युक्त विवेचना से यह निष्कर्ष निकलता है कि जिस प्रकार एक समाज मे व्यक्ति के रूप में पुरुष को शामिल किया जाता है वही महिला भी उसमें शामिल है। क्योंकि समाज में दोनो का अस्तित्व है और किसी के अस्तित्व को कम करने या समाप्त करने पर दूसरे का भी अस्तित्व समाप्त हो जायेगा। भ्रूण-हत्या या गर्भपात से कन्याओं की संख्या में लगातार कमी आ रही है। आज हम यदि कन्या एक राज्य में नही मिलती तो दूसरे राज्य में से खरीदकर ला रहे है परन्तु यदि कन्या का अनुपात इसी तरह कम होता रहा तो फिर कन्या कही भी नहीं मिलेगी। और जब कन्या नही तो पुरुष का अस्तित्व कैसे होगा?

सृष्टि का सर्जन तो मैने किया।
ऐ पुरुष तुझे भी जन्म दिया,
फिर क्यों कोख में मुझको मसल रहा।
मै तड़प रही हूँ सिसक रही हूं,
जीवन की भिक्षा मांग रही।

अतः गर्भपात से कन्या का अन्त हो रहा है जिसको दूर करना हम सब की नैतिक जिम्मेदारी है, क्योंकि कन्या है सृष्टि की निर्माणकर्ता है और पुरुष की जननी भी।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स्वामी विवेकानन्द के विचारों में नैतिक मूल्य

डॉ. नेत्रा रावणकर
शोधछात्रा, दर्शनशास्त्र विभाग
महाराजा शिक्षा महाविद्यालय, उज्जैन

विवेकानन्द के धर्म और अध्यात्म पर आधरित नीतिशास्त्र का क्षेत्र असीम मनुष्य है। स्वामीजी भारतीयता के प्रबल समर्थक है, इसलिये नये मनुष्य के निर्माण के लिये इस देश की सांस्कृतिक विरासत से उत्मन्न शाश्वत मूल्यों ने उनकी आस्था है। उनके अनुसार नूतन धर्म कहता है, जो आत्मविश्वास नही रखता वह नास्तिक है केवल खा-पीकर जीने की अपेक्षा से मरना अच्छा है। निराश मत होओ मार्ग बड़ा कठिन है छुरे की नोंक पर चलने के समान दुर्गम फिर भी निराश मत होओ उठो जागो परम आदर्श पथ को प्राप्त करो। तुम्हारी आत्मा के सिवाय और कोई गुरू नही। संस्कृत में कहावत है जो मूर्ख है वह कहता है यह भाग्य है लेकिन बलवान पुरूष है जो खड़ा होता है और कहता है मैं अपने भाग्य का निर्माण करूंगा। दूसरों के प्रति हमारे कर्तव्य का अर्थ है। दूसरों की सहायता करना । भय की मृत्यु है। भय से पार हो जाना चाहिये। आज ही भय शून्य हो जाओ। अनासक्त पुरूष के सब कर्तव्य एक समान है और परापकार ही पुण्य है और दूसरे कोू दुख पहुंचाना पाप है। इस प्रकार स्वामी विवेकानन्द ने अनास्था और निराशा के स्थान पर आशा और आस्था भाग्य के स्थान पर कर्म आसक्ति के स्थान पर अनासक्ति स्वार्थ के स्थान पर परोपकार जैसे जीवन मूल्यों में अपनी आस्था प्रकट कर पूरी मानव जाति कोू जागरण का महामंत्र दिया।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स्वामी विवेकानंद आध्यात्मिकता के प्रतिपूर्ति थे। उन्होनपे वेदों और उपनिशदों के दर्शन के आधार पर आज के युग के संदर्भ में अपने शिक्षा दर्शन को प्रस्तुत किया। इन्होने स्वीकारा कि जो शिक्षा जीववन संघर्श के लिए तैयार नही करती अभय होना नहीं सिखाती जो शेर जैसा साहस नही सिखाती जो चरित्र निर्माण नहीं करती उस शिक्षा से क्या लक्ष्य? इन्होने बौद्धिक शिक्षा के साथ चरित्कि शिक्षा पर बल दिया। इन्होने माना कि सच्ची शिक्षा केवल पुस्तकों में नहीं जीवन में है सच्ची शिक्षा दह है जो शारिरिक मानसिक नैतिक और अध्याम्मिक विकास करे बालक में आत्मनिष्ठा और आत्मत्याग की भावना जागृत करे और धार्मिक शिक्षा पुस्तकों से ने देकर आचरण से प्रदान की जाये। शिक्षक मित्र सहायक पथ प्रदर्षक और दार्शनिक होना चाहिये और भौतिक विकास के साथ आध्याम्तिमक विकास को पाठ्यक्रम में सभी स्थान दिया जाना चाहिये स्वामजी ने कहा कि शिक्षा उस सन्निहित आत्मा का प्रकाश है जो मनुष्य में जन्म से ही विद्यमान है।

नैतिक शिक्षा इतिहास में स्वामी विवेकानन्द को धर्मनिरपेक्ष आध्यात्म परक कमानवतावादी मूल्यों से सम्पृक्त नैतिक शिक्षक कह सकते हैं। समय का चक्र एक अश्व की तर धरती को रैंदता चला जाता है इस तरह बीते युग का पटाक्षेप होता है और नया युग करवटे लेता है प्रत्येक युग में व्यक्ति और समाज अपनी प्रथाओं अपने रीति-रिवाजों अपनी सभ्यता और संस्कृतियों को जी कर फिर नये युग की बांट जोहता है नये युग की प्रतिक्षा करता है। एक की समाजिक मान्यता औरे समाजिक मूल्य युग के बदले के कारण पुराने पड़ जाते है किन्तु वैयक्तिक मूल्य शाश्वत रहते है। जब युग अपनी केंचुली बदलता है तब वस्तुतः नये युग का श्रीगणेष होता है तब व्यक्ति और समाज में अथतपूर्व परिवर्तन होता है।

आज भौतिकवादी युग में आध्यात्मिक मूल्य और नैतिक मूल्य छिन्नभिन्न हो गये है धन पूंजी और सम्पत्ति ही मनुष्य का देवता है समाज में व्यक्ति और व्यक्ति के बीच सारे रागात्मक सम्बन्ध सूत्र-छिन्न भिन्न हो गये हैं। स्त्री पुरूष के बीच पति पत्नी संबंध सूत्र टूट चुके हैं भौमिकता

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

के भ्रम जाल में पड़ा हुआ समाज कराह रहा है। सभ्यता और सांस्कृतिक मुखौटा चढ़ाकर आज का मनुष्य दुनिया को ही नहीं स्वयं को भी छलता है। इस युग को हम घोर मूल्यहीनता का युग कह सकते है। मूल्यों के संकट का युग कह सकते है।

वर्तमान समय में समाज में नशा प्रवृति को बढ़ावा मिल रहा है। नषा एक ऐसा तत्व है जो आदमी की दषा खराब कर देती है। कलह करने से शरीर में बीमारियाँ पैदा होती हे। कलह करना दोशारोपण करना चुगली करना निंदा करना यह सब हिंसा ही है। हिंसा ही है। हिसां हमारे परस्परिक संबंध बिगाड़ रहे है आज हमारे आपसी संबंध ऐसे हो गये है जैसे इसी शहर में कई साल से मेरे कुछ करीबी अजीज है तुम्हे मेरी कोई खबर नहीं मुझे उनका कोई पता नही।

भौतिकवादी धुर्तता करते है जैसे-जैसे जीवन में पैसे का महत्व बढ़ता जाता है वैसे-वैसे मदत करने की भावना कम हो जाती है। आदमी स्वार्थी बन जाता है जीवन में व्रत नियम होने चाहिए। परिवर्तनं जीवन का नियम है। जिसके जीवन में कोई नियम नहीं वह बिना लगाम का घोड़ा। पशु-पक्षी सदैव नियमों के साथ चलते हैं परंतु मनुष्य प्रकृति के नियमों का उलघंन करता है जीवन जीने की कला यह है कि तुम्हारा सुख कई लोगों के सुखों के ऊपर निर्भर है अपनी जिम्मेदारी ठीक से निभाओ कर्मयोगी बनो वर्तमान में जिओ तुम्हारा स्वरूप प्रेमरूप सत्-चित् आनंदस्वरूप है यह बात भूमंडल में जगा दो छोटे-छोटे प्रयासों से प्रेमरूपी धारा को निंरतर बहने दे। प्रेम वह रस्सी है जो मनुष्य को मनुष्य से जोड़ती है घर से मस्जिंद है बहुत दूर चलो यूं करें किसी रोते हुए बच्चे को हँसाया जाए। हरेक पत्थर की तस्वीर बदल सकती है। शर्त ये है कि उसको तराशा जायें बच्चे ही हमारा गौरव है। बच्चे हमारी संपत्ति है वे बुराई कुसंस्करों से बचे, आज्ञाकारी बने, उच्चशिक्षा के साथ-साथ उनमें हदय का अपनापन आष्ट वे आपके हदय तक पहूँचे यही आज की जरूरत है सत्संग हमं शांति पवित्रता आनंद देता है एक सत्संग ऐसा हो जो स्वयं का स्वयं के साथ हो उपासना में से नैतिकता का चुनाव करो ईष्वर की आज्ञा में चलना ही चेतना की शुद्धी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

है स्यंम शाश्वत है। हम आज सत्य को वर्तमान में कैसे प्रकट करें?

आज तो हाल है कि

घर के अंदर झुठोंकी एक मण्डी है
दरवाजे पर बोर्ड लगा है सच बोलो

लेकिन फिर भी सत उके द्वारा वर्तमान को समझना होगा तभी सत्य सर्वोपरी स्थान लेगा। अहंब्रह्मस्मि मैं ब्रहम हूँ मै खुदा हूँ हम पूर्णता पा सकते है यह शरीर संसार एक शीशमहल है काँच की तरह सुदंर पर टूटनेवाला नाशवंत। एक नूरमहल है जहाँ अविनाशी ज्योति अविरत जगमगा रही है।

हमें अंधकार से उजाले की ओर जाना है विनय का अंगिकारा करना है विधा विनयेन शोभते निपुर्णता कार्यकुषलता कर्मशीलता के माध्यम से योग कर्मेसु कौशलम को सिद्ध करना है अभय आर्जव शील जैसे दैवीगुणों को अंगीकार करना है

वर्तमान समय में व्यक्ति तनाव से गुजर रहा ही। अति पाने की चाह में हमारे पास जो है उससे हम कम प्रसन्न है और जो नहीं मिला उसके प्रति ज्यादा असक्त है। उसे पाने के लिए अंधी दौड़ चल रही है उसकी मानसिक स्थिति दोला समान है इस प्रकार-

तह में भी हाल वही
जो तह के ऊपर हाल
मछली बच कर जाये कहाँ
जब जल ही सारा जाल
इशा वास्य मिदं स्वर्मृ
यकिंच्य जगत्यां जगत्
तेन कत्येन भुज्जीयां
मा गृथ कस्य स्विदनम्

हमें त्याग के साथ भोग को अपनाना है नैतिकता शुद्ध एवं पवित्र आचरण है। सुख चाहते हो धर्म को धारण करो धर्म क्या है? धृति, क्षमा, संयम, अक्रोध, शांति जैसे दिव्य गुण स्वभाव में आना ही धर्म है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सुखमय मुंल धर्म धर्मस्य मुलं अर्था।

सुख का मूलधर्म है धर्मनिरष्ठ के लिए अर्थ की उपेक्षा नही

अर्भस्य मुलं राज्यं राज्यस् मुलंम इंद्रियजय

इंद्रिंयजयस्यू मुलं विनय विनयस्यू मूलं वृक्षोपक्षेवा आत्मानमूं।

प्लेटो ने कहाँ है धर्म राजनीति की सफलता की धुरी है राजनीति को जितनी धर्म की आवश्यकता पड़ती है उतनी धर्म को राजनीति की जरूरत नहीं पड़ती।

आज हमारे राजनेताओंको भी नैतिक शिक्षा का पाठ पढ़ाने नितंत आज हमारे राजनेताओं को भी नैतिक शिक्षा का पाठ पढ़ाने निंतातम आवश्यकता है क्योंकि वे लकीर के फकीर बन गये है।

उनकी कुर्सी है अब भी सलामत कल उधर थे आज इधर हो गये।

नैतिकता ही मानव को स्वार्थ की परिधि से उठाकर परामर्ष की परिधि में ले जाती है।

हम आम भाषा में कहते है राजनीति गंदी हो रही है। छबियाँ धुमिल हो रही है। पहले जैसे लोग आज नही है।

वास्नविकता यह है कि

अब भीख मांगने के तरीके बदल गये है
लाजीम नहीं कि हाथमें कासा दिखाई दे

और तो और

लोग छिप-छिप के यहाँ रोज बिका करते है
शर्त है मोल को चुपके से बताया जाये

व्यक्ति समाज की इकाई है। व्यक्ति का विकास की समाज और शब्द का निर्माण है। प्रत्येक व्यक्ति का जीवन नैतिकता से परिपूर्ण हो आत्मिक शक्ति बढ़ाकर पापों को जला डालो खुद को बदलो।

आत्मिक शक्ति बढ़ाकर पापों को जला डालो मरने से पहले मरो मत खुशियूं ओस के बुँदो की तरह धरती पर आती है। बादलों को देखकर खुराहो गुनगुनी धुप खिले हुए फूल बच्चोंकी किल्कारी कोई त्यौहार काई

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यादगार दिन खुशियों के बहाने ढूंढ़ो भयपर काबू पाओ भय की आँखो में आँखो उठाकर देखो जिसने तुफां दिये वही खडे हाने की ताकद देगा जिदंगी कठोर है सामना करना पडेगा हर चीच के लिए तैयाार रहो संभल जाओ आवेश पर विजय पाओ। वितरागी बनो।

अष्क आखीर अश्क है शबनम नही है।
दर्द आखीर दर्द है सरगम तो नही है।
उम्र के त्यौहार मे रोना मना है।
जिंदगी आखीर जिदंगी है मातम तो नही है।

नैतिक शिक्षा को सुचारूरूप से कार्यान्वित करने का दायतित्व षिसकोंके ऊपर जाता है इसलिये शिसक को व्यर्थ समझने की भूल मत करो क्यों कि प्रलय और सृजन दोनो उसकी गोद में खेलते है। स्वामी जी ने यह बात अनुभव की कि शरीर से स्वस्थ बुद्धी से विकसित और अर्थ सू सम्पन्न होने के साथ-साथ मनुष्य को चरित्वान भी होना चाहिये। चरित्र ही मनुष्य को सत्यनिश्ठ बनाता है कर्तत्यनिष्ठ बनाता है नैतिकता से तात्पर्य समाजिक खं धार्मिक नैतिकता ऐसे नैतिक एवं चरित्वान मनुश्यों से ही समाज अथवा राष्ट्र आगे बढ़ सकता है उचाँ उठ सकता है।

संदर्भ

1. शिक्षा के दर्शनिक एवं समाजशालीय सिधान्त, प्रो. राज बिहारी लाल
2. मूल्य शिक्षण, डॉ रामशकल पाण्डेय, डॉ करूणाशंकर मिश्र

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वर्तमान सदी में धर्म दर्शन की प्रसंगिकता

श्रीमती मोना

शांतिकुंज, हरिद्वार, उत्तराखण्ड

भूमिका

वर्तमान समय बुद्धिवाद का नजर आता है, हमारा अस्तित्व खतरे में है। चारों ओर बिखराव, आस्था का संकट, वैचारिक मतभेद नैतिक मूल्यों का ह्रास व बाजार के नाम पर बिकता धर्म दर्शन शायद हमें झकझोरता है कि हम कहाँ बिना जमीन पर खड़े है।

हम किसी न किसी प्रयास में मन को आश्वस्त करते हैं धर्म का दार्शनिक स्वरूप। धर्म दर्शन मनुष्य के अंतरंग को स्पर्श ककर उसके अंदर छिपी महानता को जगाता है। यह कार्य बहिरंग अनुषासन, सरकारी कानून या प्रचलित शिक्षा पद्धति द्वारा सम्भव नही है। इसके लिये जन-मन को इसके व्यवहारिक स्वरूप का बोध कराना होगा। धर्म दर्शन में प्रचण्ड शक्ति छिपी है। धर्म दर्शन का अर्थ है-

- आस्तिकता
- तत्वदर्शन
- नीति दर्शन
- अध्यात्म

ऊपरोक्त चारों तत्वों से मिलकर बनी है दर्शन की पृष्ठभूमि, इनकी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आत्मनिष्ठ अनुभूति को वास्तविक जीवन में उतारना धर्म दर्शन है।

धर्म दर्शन का लक्ष्य व्यवहारिक दृष्टिकोण प्रस्तुत करता है। इसका अवलम्बन निज की सुरक्षा ही नहीं समाज की अखण्डता के लिये भी आवश्यक है। धर्म दर्शन यदि परिष्कृत है, मूढ़ मान्यताओं से मुक्त है, विवेक की कसौटी पर कसा है तो उसकी शक्ति इतनी है कि वह पूरे राष्ट्र का सशक्त निर्माण कर सकता है।

धर्म दर्शन के मूलभूत सिद्धान्त-मनुष्य जीवन के दो पक्ष दर्शनीय है

अंतरंग-इसे विकसित करना संस्कृति कहलाता है।

बहिरंग-इसे विकसित करना सभ्यता कहलाता है।

इसके चार स्वरूप दृष्टिगोचर होते हैं जिन्हें हम धर्म दर्शन के सिद्धान्त भी कहते हैं-

-अध्यात्म
-सदाचरण
-सद्व्यवहार
-सदुपयोग

अध्यात्म-मान्यताओं आस्थओं अकाक्षाओं संवेदनाओं उमंगों व आदत से मिलकर बनती है इसका आधार श्रद्धा है यह जीवन की दिशाधारा निध ारित करनने का केन्द्रबिन्दु है। उत्कृष्ट दर्शन ही उत्कृष्टवादी अध्यात्म की पृष्ठभूमि है। ईश्वर आत्मा परलोक पुनर्जन्म कर्मफल सद्गति स्वर्ग नरक साधना सिद्धी कि पीछे एक ही प्रयोजन है कि मानव निकृष्ट से विरत होकर उत्कृष्ट की ओर आरचण करे।

सदाचरण-मार्यादाओं के निर्धारण को ही सदाचरण कहते हैं। सहृदयता सज्जनता शालीनता संयम सादगी का प्रतिपादन करके मानव निष्ठावान बन सकता है गुण कर्म स्वभाव में उत्कृष्टता का समावेष इसी मर्यादा के परिपालन से संभव है। प्रथा परम्परा का निर्धारण सामयिक परिस्थिति के अनुसार बदलता रहता है परंतु नीति निष्ठा की मूल मर्यादा में उत्कृष्टतावादी निर्धारण अपने स्थान पर यथावत बना रहता है इसे ही शश्वत कहा गया है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सद्व्यवहारों-दूसरों के साथ व्यवहार करने में शालीनता की मर्यादा का पालन करना चाहिए अपनी सज्जनता को नम्रता के रूप में प्रस्तुत किया जाय दूसरों के नागरिक स्वंतत्र का आदर किया जाय दूसरों के साथ वही शिष्टता बरते जो आपके साथ अपेक्षित है विश्व राष्ट्र विष्व धर्म व विश्व संस्कृति को एकता के सूत्र उमें बांधा जाय।

सदुपयोग-यह पदार्थपरक है। उपयोगी वस्तु को बर्बाद न किया जाय। उपभोग करते समय ध्यान रखा जाय कि लाभ अन्य को भी मिले जल वायु जमीन को विषाक्त बनाने की मर्यादा इसी स्तर की है। परिग्रह को पाप व दान को पुण्य मानने के पीछे दर्शन काम करता है। पदार्थ के आदर्शवादिता की उपयोगिता वही होगी जहाँ सादगी के साथ विचारों का संबंध उतारा जायेगा। सादगी व मितव्ययेता अपनाने से पदार्थ की बर्बादी बंद होगी। यह दूरदर्शिता ही वस्तुओं का अदुपयोग है।

ऊपरोक्त सिद्धान्तो को अपनाने व व्यवहार में उतारने से कोई भी धर्म अपने अनुयायियों को इतना दे सकता है कि धन्य हो जायें।

दर्शन बदलता है वर्तमान परिस्थितियाँ

1896 में हावर्ड विश्वविद्यालय की स्नातक दर्शन परिषद में व्याख्यान देते समय स्वामी विवेकानन्द ने कहा था कि जिसमें व्यवहारिकता है, जो सम्पूर्ण जीवन शैली को प्रभावित करता है जिसमें समाज को मार्गदर्शित करने की सामर्थ्य है वही सच्चा दर्शन है।

एक समय मार्क्सवाद के अर्थतंत्र से संबधित विचारधारा पर पूरे संसार में क्रांति हो गई। आधें से अधिक लोग उसको अपनाने के लिये विवश हो गये। ईसा को लोगों ने हृदयंगम किया तो ईसाइयत फैल गई। बुद्ध अपने काल के सशक्त मनीषी थे बुद्ध दर्शन ने जन चेतना में जो क्रंति की वह असाधारण है। इमर्सन कहते थे मुझे नरक भेज दो वहाँ भी स्वर्ग बना लूँगा। यह दर्शन की शक्ति है शिक्षा या वातावरण की नहीं शिक्षा व वातावरण अन्य देशों में भारत जैसे रहे पर वहाँ संस्कृति व विद्या नहीं है। इसलियें वे देश भारत जैसे नहीं बन पाये फ्रेंकलिन लिखते हैं-जिस दर्शन में जीवन जीने की कला का अभाव हो जो व्यक्ति निर्माण की प्रकिया न

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

बता पायें जो उत्कर्ष की ओर जाने का मार्ग न बताये वह दर्शन हो ही नहीं सकता। उनके विचार आज भी असहाय है क्योंकि यह मात्र श्रवण कथन जैसा विषय बनकर रह गया है।

समयानुकूल दर्शन आज प्रस्तुत किया जाय तो वह भी दिशा व दर्शा बदलने में समर्थ होगा। आज लोगों को आष्वस्त किया जाय कि बुद्धी विवेकशीलता समझदारी सगंठन व समाजसेवा जैसे सूत्रें को अपनाकर वर्तमान में भी दर्शन से महामानव बनाये जा सकते हैं।

धर्मदर्शन कैसे आचरण में उतरे?

कार्य में श्रेष्ठता की अभिव्यक्ति तभी संभव है जब उसके मूल में चितंन की उत्कृष्टता हो आज मानवीय क्रियाकलापों में मानवीय मूल्यों का ह्रास हो रहा है सभी समाज विज्ञानी इसी में लगे है कि मानव को वैयक्तिक व सामाजिक जीवन में कैसे श्रेष्ठ बनाया जाय यह तभी संभव है जब चितंन में व्याप्त विकृति को दूर किया जाय। इसे अध्यात्मवादी ने आस्था संकट नाम दिया है।

उद्योग विज्ञान व तर्कवाद की विकृति ने मानव मन से श्रेष्ठता का मूलोच्छेद करने में कोई कसर नहीं छोड़ी अध्यात्म में इसे धर्मयुक्त जीवन प्रणाली शालीनता व नीतिमत्ता भी कह सकते है। अध्यात्म आस्तिकता व धर्म एक दूसरे से गहरे जुड़े है इसके लिये स्वंय की मनोभूमि का परिष्कार करना होगा। चिंतन क्षेत्र में व्यापक श्रेश्ठता के तत्व की प्रतिस्थापना के साथ कार्यो को उत्कृष्ट करना होगा।

मानव के आस्था संकट के इस संक्रमण काल में अध्यात्मवादी चितंन इस मरूभूमि में बरसात के समान है। यह एक ऐसी संजीवनी है जो शालीनता व नीतिमत्ता को पुनर्जीवित कर सकती है । ऐसे व्यश्वस्थित प्रयासों को ही तत्वदर्षियों ने धर्म धारण का नाम दिया।

धर्म व दर्शन में स्पष्ट अंतर समझा जाय

धर्म शास्त्र का कार्य नीति सदाचार प्रेम व मनुष्यता का पाठ पढ़ाना है दर्शन इतिहास व ज्योतिश का विचार स्वतंत्र रूप से करे इनमें संबंध रखें सहयोग स्थापित करें। यदि हम और आप धर्म का पालन करना चाहते

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

है तो प्रेम सेवा त्याग उदारता का व्रत जहो उचित लगे उसको माने तथा उसका उपयोग सदाचार की नीति बढ़ाने में करो। मगर हम ईश्वर को मानते हैं तो क्या अंधेरे में पाप करने समाज या सरकार की आंखें सब देख रहीं है। अर्थात् हम ईश्वरवादी कर्मवादी या अद्वैवांदी बने परंतु इनको जीवन में उतारने की कोशिश करेगें तो झगड़े का कोई कारण ही नहीं होगा।

निष्कर्ष

पुस्तक के निष्कर्ष से यही तथ्य निकलता है कि धर्म दर्शन का अवलम्बन लेकर अपनी मनःस्थिति को सुदृढ़ व परिष्कृत करे धर्म को विज्ञानसम्मत बनाकर उसे सदाशयता, परमार्थ परायणता व संवेदनशीलता का स्वरूप दे ताकि उसे हर कोई अंगीकार कर सके। यह कार्य आज का प्रबुद्ध वर्ग धर्म तंत्र को अपने हाथ में लेकर कर सकता है।

संदर्भ

1. पाराशर स्मृति-स्त्पांप ब्रह्महत्याया द्विगुंण गर्भपात ने। प्रायश्रितं न हस्यस्ति तस्यास्यागो विधीयते।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भारतीय परम्परा में मानव एकता एवं व्यक्तिगत पहचान

करुणा शर्मा (JRF, ICPR)
शोधार्थिनी, दर्शनशास्त्र विभाग
गुरूकुल कांगड़ी विश्वविधालय, हरिद्वार (उत्तराखण्ड)

मैं अपने इस लेख का प्रारम्भ प्रसिद्ध सूफी कवि सम्राट जलालुद्दीन रूमी के निम्नलिखित शेर से करना चाहती हूं।

'तू बराए बस्ल-कर्दन आमदी।
नै बराए फ़स्ल कर्दन आमदी।।'

अर्थात् तू जोड़ने के लिए आया है तोड़ने के लिए नहीं। मनुष्य एक सामाजिक प्राणी है। प्राचीन काल से ही संसार में भारत की परम्पराओं और एकता को उदाहरण के रूप में प्रस्तुत किया जाता रहा है। परन्तु आज भारतीय संस्कृति में विदेशी संस्कृतियां मिल गयी हैं, जिसके कारण भारत की परम्पराओं पर गहरा प्रभाव पड़ा है। कुछ लोग धर्म को मानते हैं कुछ नहीं, कुछ यहां की संस्कृति पर ध्यान देते हैं तो कुछ बाहर की संस्कृतियों को अपना रहे हैं। समय-समय पर इस विषय में काफी विवाद भी होता रहा है। यहां सभी धर्मो के लोग निवास करते हैं तथा एक-दूसरे के धर्मो का आदर करते हैं। अतः यह कहा जा सकता है कि भारत एक धर्मनिरपेक्ष राष्ट्र है। सभ्यतायें बदलती रहती है परन्तु संस्कृति को हम अपनी धरोहर समझते हैं। वास्तव में सांस्कृतिक शुद्धतावादी विचारक संस्कृति को एक ऐसी कोमल अवस्था जैसी समझते हैं जिसकी कोमलता

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सांस्कृतिक परम्परा में इतर विचारकों के समावेश से भंग हो जाती है। किसी एक संस्कृति के लोगों का दूसरी संस्कृति को अपनाना तथा अपनी संस्कृति को भूल जाना घातक हो जाता है। यहां भारतीय संस्कृति की बात चल रही है, तो यह कह सकते हैं कि वर्तमान समय में भारतीय परम्परा अपनी संस्कृति को छोड़कर विदेशी संस्कृति को अधिक महत्त्व दे रही है। रीति-रिवांज, रहन-सहन, खान-पान आदि सभी प्रकार से वह विदेशी संस्कृति की पोषक होती जा रही है, जिससे भारतीय संस्कृति खतरे मे पड़ती दीख रही है। उदाहरण के तौर पर भारत में महिलायें साड़ी तथा सूट पहनती थी, पर आज साड़ी, सूट को छोड़कर जीन्स, स्कर्ट आदि पर ज्यादा ध्यान दे रही है। पहले व्यक्ति पूजा-पाठ, दान आदि में रूचि रखता था पर अब पार्टियो आदि में पैसा उड़ाने की सोचता है। यहां पर यह कहना अनुचित नहीं होगा कि भारतीय संस्कृति में दूसरी संस्कृतियों के प्रवेश ने हमारी संस्कृति को लगभग नष्ट कर दिया है।

डॉ. देवराज के शब्दों में संस्कृति का अर्थ हैः- सृजनात्मक अनुचिन्तन। उनके अनुसार संस्कृति मानव जाति के सर्वग्राह्य आत्मिक जीवन रूपों की सृष्टि और उनका उपभोग है। एक उपलब्धि के रूप में मानवीय संस्कृति क्रमशः वर्धमान और ऐतिहासिक होती हैं। सांस्कृतिक प्रगति की दो दिशाएं होती है- एक ओर वह मनुष्य के अन्तरिम या आत्मिक जीवन रूपों का विस्तार है, तो दूसरी ओर उसके बोध और संवेदनाओं का उत्तरोत्तर परिष्कार।1

मूल प्रश्न तो यह है कि जो मतभेद भारतीय व पाश्चात्य संस्कृति में है, वह कहां है? जहां रहन-सहन तथा विचारों में मतभेद हैं। वही हमारे साहित्य और महाकाव्यों में भी भेद है। एक ओर हमारी परम्परा में महाभारत को 'काव्य' की संज्ञा इसलिए नहीं दी जाती है क्योंकि उसमें कर्म और संघर्ष की प्रधानता है। दूसरी ओर रामायण को आदिकाव्य कहा गया है। जबकि इसमें भी कर्म और संघर्ष के ही स्वर हैं परन्तु वे उतने मुखर नहीं है जितने कि महाभारत में। विशुद्ध काव्य में सौन्दर्य तत्व की प्रधानता होती है और कर्म का वर्णन गौण होता है। इस दृष्टि से रामायण ही महाकाव्य की संज्ञा का अधिकारी है।[1]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

लेकिन हमारी परम्परा के विरुद्ध 'पाश्चात्य दृष्टिकोण' से महाभारत महाकाव्य ही है क्योंकि इसमें पाश्चात्य शैली के तीन लक्षण विद्यमान हैं- वीर रस का प्रधान्य, जाति तत्व का समावेष तथा एक ही छन्द का प्रयोग[2], जो कुछ भी हो भारतीय संस्कृति में नारी के प्रति सम्मान की भावना को संस्कृति का एक सुदृढ़ बिन्दु माना गया है। महाभारत हो या रामायण दोनों में ही हमें नारी के सम्मान का प्रसंग स्पष्ट रूप से परिलक्षित होता है। लेकिन यह बात पाश्चात्य संस्कृति पर लागू नहीं होती। हम इस बात की पुष्टि भारतीय एवं पाश्चात्य परिवारों में दिखाई देने वाले अन्तर से कर सकते हैं। पाश्चात्य परिवारों में पति-पत्नी और सन्तान ही उसके आवश्यक अंग है जबकि भारतीय परिवारों में आज भी संयुक्त परिवार दिखाई देते हैं। परन्तु भारतीय परिवार संयुक्त परिवार की संज्ञा को खोते हुए वर्तमान में पाश्चात्य परिवारों की तरह ही होते चले जा रहे हैं। स्पष्ट है कि भारत में संयुक्त परिवारों के अन्तर्गत पति-पत्नी के आजीवन साहचर्य के अतिरिक्त, माता-पिता, सास-ससुर, भाई-बहन, चाचा-चाची आदि सभी सम्बन्धी समाहित होते हैं। परिवारों से हमें बड़ों के प्रति आदर तथा छोटों के प्रति स्नेह जैसे सद्गुण प्राप्त होते है। इसी प्रकार के सद्गुण भारतीय संस्कृति को आधारशिला प्रदान करते हैं।

प्रस्तुत लेख का दूसरा पहलू है 'व्यक्तिगत पहचान'। व्यक्ति और समाज दोनों ही मनुष्य मूलक सत्ताएं हैं। व्यक्ति की 'सामाजिक' और 'व्यक्तिगत' दो प्रकार की पहचान होती है। सामाजिक पहचान तो मनुष्य के सामाजिक कर्तव्यों अथवा क्रियाओं से होती है, परन्तु व्यक्तिगत पहचान व्यक्ति की अपनी पहचान होती है। इसका आधार क्या हो, यही समझना इस लेख का उद्देश्य है। आज की बदलती संस्कृति में जबकि कुछ भी असम्भव नहीं रह गया है, वहां मनुष्य की व्यक्तिगत पहचान और अधिक जटिल हो गयी है। व्यक्तिगत पहचान को न कोई मिटा सकता है न ही उसे बदल सकता है। सभी व्यक्तियों की एक व्यक्तिगत पहचान होती है वह मात्र उसके आचरण-व्यवहार, रहन-सहन शारीरिक बनावट, बोलचाल तथा उसकी भाषा एवं भौगोलिक सीमा पर आधारित नहीं होती है।

भर्तृहरि के अनुसार वाणी एक ऐसा आभूषण है जो कभी नष्ट नहीं

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

होती। यदि वाणी संस्कृत हो, मधुर हो तो वह पुरुष का सर्वोत्ताम आलंकरण ही तो है। उन्होने कहा भी है-

केयूराणि न विभूषयन्ति पुरुषं, हारा न चन्द्रोज्जवला,
न स्नानं न विलेपनं कुसुमं, नालंकृता, मूर्ध्वजा।
वाण्येगा समलङ्करोति पुरुषं, या संस्कृता धार्यते,
क्षीयन्ते खलु भूषणानि सततं वाक् भूषणं भूषणम्।।

इससे यह स्पष्ट हो जाता है कि वाणी पुरुष की एक विशेषता या महत्ता ही है जिससे किसी को भी में किया जा सकता है।

कहा भी है-

कौआ किसका धन हर लेता, कोयल किसको दे देती है,
कोयल मीठे बोल सुनाकर सबको वश कर लेती है।

पुनः कबीर का यह दोहा दष्ट्व्य है-

ऐसी वाणी बोलिए मन का आपा खोए।
औरन को शीतल करे आपहु शीतल होए।।

इसी प्रकार से सायणाचार्य ने अपने ऋग्वेद भाश्य मे कहा है कि मर्यादा ही पुरुष की व्यक्तिगत पहचान है। मर्यादा में रहना और मर्यादाओं का पालन करना सदा से ही भारतीय संस्कृति का आधार रहा है। रामायण की निम्नलिखित चौपाई दष्ट्व्य हैं-

रघुकुल रीति सदा चलि आई,
प्राण जाये वरु बचनु न जाई।।

जैसा कि मैं कह चुकी हूं, मेरे लेख का परार्द्ध 'व्यक्तिगत पहचान' के सन्दर्भ में है। अतः मैं अपना ध्यान इसी पर केन्द्रित कर रही हूं। आखिर कैसे हेाती है हमारी 'व्यक्तिगत' पहचान-क्या इन तथ्यों से कुछ स्पष्ट होगा?

1. भौगोलिक पहचान-क्या किसी सीमा या किसी परिधि विशेष में रहने से हमारी व्यक्तिगत पहचान हो जाएगी? यदि हम भारत में रहने के कारण ही भारतीय है तो जब हम अमेरिका, इंग्लैंड आदि देशों में होंगे तो क्या हम भारतीय नहीं रह जाएंगे? क्या हमारी पहचान बदल जाएगी?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शायद नहीं। वास्तव में हम किसी भी देश में चले जाएं हम भारतीय ही रहेंगे क्योंकि किसी एक विशेष स्थान में चले जाने से हमारी पहचान बदल नहीं जाती। केवल सीना ही तो बदलता है। पहचान नहीं।

2. भाषा विशेष के कारण-केवल हमारी भाषा से ही हमारी पहचान सम्भव नहीं है, क्योंकि भारत में रहने के कारण हम हिन्दी बोलते हैं या इंग्लैंड में रहने से हम अंग्रेजी बोलते हैं। अतः यह भी आवश्यक नहीं है कि केवल हिन्दी बोलने से ही हम हिन्दु बन जायेंगे। अगर कोई अंग्रेजी बोल रहा है या फ्रैंच बोल रहा है तो वह हिन्दू भी हो सकता है। किसी भी देश में रहने वाला मनुष्य कोई भी भाषा का प्रयोग कर सकता है ये तो रूचि का विषय है कि उसको कौन सी भाषा अच्छी लगती है। भारत की मूल भाषा हिन्दी, संस्कृत हैं परन्तु आज कितने लोग हैं जो इनका प्रयोग करते हैं। अतः केवल मात्र भाषा से ही व्यक्तिगत पहचान नहीं हो सकती।

3. विशेष सामाजिक, सांस्कृतिक एवं धार्मिक रीति-रिवाजों के कारण-जो भी हमारे सामाजिक नियम हैं या सांस्कृतिक या धार्मिक रीति-रिवाज हैं जैसे पूजा करना, दान करना, हवन आदि यह आवश्यक नही है कि यह सब क्रियायें ही हमारी पहचान हो जिससे हम भारतीय या हिन्दू कहलायेंगे हैं।

जहां तक सामाजिक रीति-रिवाजों का प्रश्न है वे तो व्यक्ति ने स्वयं के लिए स्वयं ही बनाऐ हैं और वे सभी के लिए (सभी जातियों) एक समान भी नहीं होते। लेकिन समाज में रहने के कारण हमें उन्हें निभाना ही होता है। यह आवश्यक नहीं है कि हम उन्हें पूरे मन से निभाते हों। कुछ अन्य कारणों से भी निभाए जाते हैं, जैसे उपवास स्वास्थ्य के लिए रखा जाता है तथा धार्मिक अनुष्ठान के लिए भी।

4. वेश-भूषा के कारण-हमारे पहनावे को देखकर भी ये हनुमान नहीं लगाया जा सकता कि हम कौन हैं, क्योंकि यह आवश्यक नहीं है कि कोई व्यक्ति हिन्दू है क्योंकि वह धोती-कुर्ता पहनता है, जनेऊ धारण करता है या चोटी रखता है। ऐसा देखा गया है कि हरिद्वार में रहने वाले 80 प्रतिशत या इससे भी अधिक लोग जो हिन्दू नहीं हैं वे धोती-कुर्ता

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पहनते हैं, जनेऊ धारण करते हैं, फिर भी वे हिन्दू नहीं हैं। अतः हम पहनावे से भी अनुमान नहीं कर सकते कि उक्त व्यक्ति हिन्दू है या नहीं।

क्या ऊपरोक्त सभी बातों को मिलाकर हमारी इस समस्या का समाधान हो जाएगा कि या मैं हिन्दू हूं या नहीं, मैं मुसलमान हूं, ईसाई हूं आदि-आदि। अधिकांश लोगों का विचार है कि शायद नहीं। क्योंकि यह केवल हमारे पहनावे, हमारे रहन-सहन, हमारे रिति-रिवाजों पर निर्भर नहीं करता। अगर ऐसा होता तो 'हरे राम' सम्प्रदायों के विदेशी मूल के अहिन्दू लोगों को, जिन्हें हम हरिद्वार और ऋषिकेष में रोज देखते हैं, हिन्दू ही कहते।

ज्वलंत प्रश्न यही है कि हमारी व्यक्तिगत पहचान कैसे हो सकती है? रहन-सहन से? पूजा-पाठ करने से? हवन आदि करने से? खाओ, पीयो, मौज उड़ाओं की सोच से? या कुछ अन्य से। मेरे विचार से तो शायद इन सबसे पृथक-पृथक् हमारी व्यक्तिगत पहचान सम्भव नहीं है।

अतः सभी बातों के साथ-साथ होने से या इनके मिश्रण से ही किसी भी व्यक्ति की 'व्यक्तिगत पहचान' हो सकती है। जहां तक मेरा विचार है, मैं तो यही मानती हूं कि शायद व्यक्ति की व्यक्तिगत पहचान उसके अपने आचार-विचार अपनी सोच तथा अपने कर्म करने से ही हो सकती है।

सन्दर्भ-ग्रन्थ

1. रामायण
2. भारतीय दर्शन-बलदेव उपाध्याय
3. धर्म और समाज-डॉ. राधाकृणन
4. संस्कृति का दार्शनिक विवेचन-डॉ. देवराज
5. भारतीय सांस्कृतिक महाकाव्यों के आलोक में-डॉ. देवराज
6. काव्यशास्त्र की रूपरेखा-डॉ. रामदत्त भारद्वाज
7. महाभारत समाज संस्कृति दर्शन-डॉ. सुरेन्द्र सिंह नेगी
8. धर्मशास्त्रों का समाजदर्शन-डॉ. जी. आर. अग्रवाल
9. कबीर वाणी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'नैतिकता और मानवतावाद'

डॉ. सुनन्दा कुमारी
सीनियर व्याख्याता, दर्शनशास्त्र विभाग
एस.एस.एल.एन.टी. महिला महाविद्यालय, धनबाद

मानवतावाद में नैतिकता का प्रतयय सर्वाधिक महत्वपूर्ण है। इसी कारण मानवतावाद को आधारशास्त्रीय धर्म कहा जाता है। यह सिद्धांत नैतिकता को मानव की सांस्कृतिक चेताना के विकास में देखता है। सांस्कृतिक विकास ही नैतिकता की कसौटी है। सांस्कृतिक विकास एवं नैतिक जीवन मानवीय गुणों के विकास से नीहित है। मानवतावादी चिन्तन में मनुष्य ही नैतिक मूल्यों का मापदण्ड है और मानवीय गुणों का विकास ही नैतिकता है। पाश्यचात्य विचारक भी मानवीय गुणों के विकास में नैतिकता के प्रत्यय को देखते हैं। मानवतावाद सांसरिक हित साधना पर जोर देता है और पारलौकिक सुख कामना को व्यर्थ मानता है। देना चाहिए। मानवतावाद एक ओर प्रकृतिवाद के विरूद्ध है तो दूसरी ओर ध र्म के। उनकी दृष्टि में मनुष्य की आत्मा प्रकृति की चीज नहीं है और न ही वह ईश्वर की कृति है। मानवतावाद का उद्देश्य है, सभी व्यक्तियों में एक दूसरे के साथ मधुर और सौहार्दपूर्ण संबंध स्थापित करना। मानवतावाद तो अलौकिक धर्म का ही लौकिकीकरण प्रतित होता हैं। इसका मुख्य विश्वास है कि मानव स्वतः पूर्ण है और वहां मूल्य हमारे लिए महत्व रखते है, जो मानवीय मूल्य है। यदि मानवतावाद व्यक्तित्व के विकास को ही जीवन का मुख्य लंक्ष्य समझता है तो हमारे व्यक्तित्व को केवल शरीरिक

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विकास या आर्थिक समृद्धि या मानसिक शिक्षा या संवेदनशील एवं अतः करण तक सीमित नहीं किया जा सकता। मानवतावाद यह स्वीकार करता है कि वह तर्कवादी हैं और जीवन के उन तत्वों की उपेक्षा कर देता है जिसकी बौद्धिक व्याख्या नहीं की जा सकती है। यह अनुशासनपूर्ण जीवन चाहता है और समग्रता एवं समस्वरता पर बल देता है। यह भौतिक आवेगों एवं कामनाओं के वेग को नियंत्रित करने की नैतिक इच्छा का सार है। लेकिन यह उन लोगों के लिए सांतावना का काम नहीं कर सकता है, जो निष्फल आशाओं के बोझ को वेदना के साथ सहन करते हैं और जिनके मान, दुःख और घृणा से भरे रहते है। मानवतावाद और सामाजिक आदर्शवाद के प्रहार का लक्ष्य प्रतिगामी धार्मिक सम्प्रदाय है, जो लोगों को मरणोत्तर जीवन का भय दिखाते हैं और यह चेतावनी देते है कि मृत्यु के बाद परलोक में उसके सब उसके अच्छे बुरे कर्मो का फल मिलेगा, किन्तु अब मानवतावाद के विद्रोह के फलस्वरूप धर्म एवं नीति समाज सुधार का साधन बनता जा रहा है। नीति में सबसे महत्वपूर्ण चीज यह है कि उसमें बल किस बात पर दिया जाता है और आज यह बल सामाजिक सुधार पर दिया जो रहा है।

विधाता की सर्वोत्तम सृष्टि 'मानव' है। मानव को सृष्टि के सर्वोच्च शिखर पर बैठाने का श्रेय 'विवेक' का है। इसलिए मानव को 'विवेकशील' प्राणी कहा जाता है। चिंतन एवं मनन करना मानव का प्रधान लक्षण है। मानव जीवन के दो पक्ष है- विचार और आचार। आचार जब विचार से समन्वित होता है, तब जीवन में प्रकट होता है। विवेकपूर्ण आचरण से ही मानव जीवन की महत्ता है। विवेक ही मनुष्य को अपने लक्ष्य और उसकी प्राप्ति के विषय में सोचने के लिए प्रेरित करता है। यहां पूर्ण मानव के रूप में मानवतावाद की कल्पना की गयी है। मनुष्य मन, बुद्धि, आत्मा और शरीर इन चारों का समुच्चय से पूर्ण होता है। हम उसे टुकड़ोकं में बांटकर विचार नहीं कर सकते हैं। प्रायः ऐसा समझा जाता है कि भारतीय दार्शनिक केवल आत्मा का विचार करती है ओरो के बारे में विचार नहीं करती है। कुछ लोगों ने तो केवल शरीर का विचार किया। हम साधारण लोग आत्मा की चिन्ता करते हुए शरीर को नहीं भूलते हैं। उपनिषद में

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कहा गया है-दुर्बल व्यक्ति आत्मा का साक्षात्कार नहीं कर सकता। अन्य लोगों से हमारा यही अंतर है कि उन्होंने शरीर को साध्य माना है, परन्तु हम उसे साधन समझते हैं, जितनी भौतिक आवश्यकताएं हैं, उनकी पूर्ति का महत्व हमने स्वीकार किया है, परन्तु उसे सर्वस्व नहीं मानते हैं। मनुष्य के शरीर, मन, बुद्धि और आत्मा की आवश्यकताओं की पूर्ति, उसकी विविध कामनाओं, इच्छाओं की संतुष्टि और उसके सर्वांगीण विकास की दृष्टि से व्यक्ति के सामने कर्तव्य रूप में हमने पुरुषार्थ की कल्पना की।

किसी भी धर्म या नीति में ईश्वर प्राप्ति के लिए कुछ न कुछ कर्म करना पड़ता है। वौदिक ग्रंथों में बताया गया है कि यज्ञ ही वह कर्म है, जिससे ईश्वर की प्राप्ति हेाती है। यज्ञ से जो फल मिलता है, उसी में उस कर्म का फल भी समावेश है। यज्ञ को 'पुरूषार्थ' कहा गया है, क्योंकि जिस वस्तु से किसी मनुष्य की जो प्रीति (लगाव) होती है, उसे प्राप्त करने की इच्छा मन में हेाती है। यज्ञ द्वारा स्वर्ग प्राप्ति हो सकती है, लेकिन वास्तविक मोक्ष नहीं मिल सकता है। मोक्ष प्राप्ति के लिए ब्रहम्ज्ञान अत्यन्त आवश्यक है।

पुरूषार्थ दो शब्दों के योग से बना है- पुरूष और अर्थ। यहां अर्थ शब्द का तात्पर्य लक्ष्य या साध्य से है। अतः 'पुरूष के प्रयोजन या लक्ष्य को ही पुरुषार्थ' कहते है। प्रत्येक मनुष्य के जीवन में पुरूषार्थ का विशेष महत्व है। पुरूषार्थ चार माने गये है- धर्म, अर्क्ष, काम और मोक्ष। विष्णु पुराण (1/18) में कहा गया - 'धर्मार्थकाममोक्षाश्य पुरूषार्था उदाहरताः।'

इसमें मोक्ष परम पुरूषार्थ है और शेष तीन उसकी प्राप्ति के साधन है, जिसे त्रिवर्ग कहते है। डा. कपाड़िया में चारों पुरूषार्थो को बहुत सुन्दर ढंग से वर्णन किया है- 'मोक्ष मानव जीवन का चरम उद्देश्य एवं मानव की आंतरिक आध्यात्मिक अनुभूति का प्रतिक है। अर्थ मानव के सहज स्वभाव की ओर संकेत करता है तथा उसकी धन के संग्रह, उपभोग व अन्य तत्संबंधी प्रवृत्तियों को बतलाता है। 'काम' मानव को सहज स्वभाव एवं भावुक जीवन को व्यक्त करता है तथा उसकी काम भावना और सौन्दर्य प्रियता की प्रवृति की तुष्टि की ओर संकेत करता है। 'अर्थ' और

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'काम' ये दोनों इस संसार में मनुष्य के सांसरिक लगाव, कार्य-कलाप एवं जीवन की सफलता का प्रतिनिधित्व करते है। धर्म मानव की पाशविक और दैवीय प्रकृति के बीच श्रृंखला है।'

पुरूषार्थ के ये चार आधार मानव जीवन के चार उद्देश्यों को व्यक्त करता है। मोक्ष मानव जीवन का सर्वोच्च लक्ष्य है, परन्तु इस की प्राप्ति तभी संभव है, जबकि व्यक्ति का मन सांसारिक सुखोपभोग से तृप्त हो जाय। चरम तृप्ति के बाद ही वैराग्य या विरक्ति का जन्म हो सकता है। इस तृप्ति को प्राप्त करने के लिए अर्थ और काम की आवश्यकता होती है, लेकिन मनुष्य इसमें पूर्णतया डूबने जाय, इस कारण उसके पथ प्रदर्शन के लिए धर्म की आवश्यकता हेाती है। धर्म वह नैतिक नियम या आदर्श है, जो कि व्यक्ति को भौतिक सुख और सांसारिक भोग विलास के बीच की जीवन में उच्चतर लक्ष्यों के प्रति जागरूक और सचेत रखता है। उनके व्यवहारों को नियंत्रित और निर्देशित करता है। अतः 'धर्म' मानव जीवन का आधार और मार्गदर्शक है। अर्थ और काम सांसारिक कर्मो तथा इच्छाओं की तृप्ति के साधन हैं और मोक्ष जीवन का अंतिम चरमलक्ष्य है। जब मानव जीवन में चारों का संतुलित समन्वय होता है तो वह 'पुरूषार्थ' का प्रतिक है। पुर्ण मानवतावाद के लिए पुरूषार्थ को स्वीकारा गया है।

'धर्म' शब्द संस्कृत के 'धृ' धातु से बना है, जिसका शाब्दिक अर्थ है, धारण करना गति धारयति लोक इति धर्मः।' अर्थात जो संसार को धारण करें वह कर्म है। महाभारत में कहा गया है है- 'धारणात् धर्म इत्याहुः धर्मो धारयति प्रजाः' अर्थात् धर्म का अर्थ धारणर करता है, धर्म तो प्रजा को धारण करती है। कणाद के अनुसार- 'यतोडम्युदयानिः श्रेयस सिद्धि सधर्मः। अर्थात् जिससे अभ्युदय और निश्रेयस की प्राप्ति हो, वह धर्म है।' वास्तव में धर्म मनुष्य की सांसारिक उन्नति का साधन है और जीवन का सर्वोच्च जक्ष्य की प्राप्ति का भी। धर्म का कार्य मनुष्य के स्वरूप की रक्षा करना है अर्थात् धर्म वह है जो मनुष्य को मनुष्य के रूप में प्रतिष्ठित रखे, वह अपने स्थान से नीचे न गिरकर आगे अग्रसर है। अतः कहा गया है- 'जो अपने से गिरे हुए, गिरते हुए और गिरने वाले

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मनुष्य को अवनति के मार्ग से बचाकर उन्नति की ओर जाने की शक्ति रखता है, वही धर्म है'। अर्थात् 'पतिंत पतन्तं पतिष्यन्तं धरतीति धर्मः।

इस संसार में पत्येक मानव का परम धर्म यही है कि वह समस्त मानव जाति से प्रेम करे और सब लोगों के कल्याण के लिए हमेशा प्रयत्न करता रहे। हमारे व्यवहारिक जीवन में 'धर्म' शब्द का उपभोग केवल 'पारलौकिक सुख का मार्ग' अर्थ से लिया जाता है। यदि धर्म शब्द का वृहद्र अर्थ में प्रयोग किया जाय, तो पारलौकिक धर्म को मोक्ष धर्म अथवा सिर्फ मोक्ष और व्यवहारिक धर्म अर्थात् केवल नीति के धर्म को कहते है। जैसे कि पुरूषार्थ की गणना करते समय हमलोग धर्म, अर्थ, काम, मोक्ष कहते है। इसके पहले शब्द धर्म में ही यदि मोक्ष का समावेश हो जाता है, तो अंत में मोक्ष को पृथक पुरूषार्थ बतलाने की जरूरत नहीं रहती।

महाभारत में धर्म शब्द अनेक स्थानों पर आया है और जिस स्थान में कहा गया है कि 'किसी को कोई करना धर्म संगत है।' उस स्थान में धर्म शब्द से कर्तव्य शास्त्र अथवा तात्कालीन समाज-व्यवस्था शास्त्र का ही अर्थ पाया जाता है और जिस स्थान में पारलौकिक कल्याण के मार्ग का प्रसंग आया है, उस स्थान पर अर्थात् शांतिपूर्व के उतरार्ध में 'मोक्ष धर्म' इस विशिष्ट शब्द की योजन की गई है। भागवदगीता में जब भगवान् श्री कृष्ण, अर्जून से यह कहकर लड़ने के लिए कहते है- 'स्वध र्ममपि चाण्डवेक्ष्य।' (गीता 2131) तब उसके बाद -स्वधर्मेनिधनं श्रेयः परधर्मो भयावह।' (गीता 3/35) इस स्थान पर भी 'धर्म' 'शब्द' इस लोक के चार्तुवर्ण्थ के धर्म' अर्थ में ही प्रयुक्त हुआ है। प्राचीन युग में चार्तुवर्ण्थ संस्था इसलिए चलाई गयी थी कि समाज सरलता से चल सके, एक व्यक्ति या एक वर्ग पर सारा बोझ न पड़े। लेकिन वर्तमान समय में चारों वर्ण के लोग अपने-अपने स्वकर्म को भूलकर केवल नाम मात्र के ब्रहम्ण, क्षत्रिय, वैश्य और शुद्र हो गये।

जब हम धर्म शब्द का उपयोग व्यवहारिक दृष्टि से करते है तब हम यही देखते हैं कि समाज का धारण और पोषण कैसे होता है। इस संदर्भ में मनु कहते है-'असुखोदर्क' अर्थात् जिसका परिणाम दुःख कारक होता

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

हैं, उस धर्म को छोड़ दे।' (मनु 4.176) धर्म-अधर्म का वर्णन करते हुए' कर्णपर्व' में श्री कृष्ण कहते हैं-

धारणाद्धर्ममित्याहुः धर्मो धारयते प्रजाः।
यत्स्याद्धारणसंयुक्त स धर्म इति निश्चियः।।

अर्थात् 'धर्म शब्द धृ (धारण करता) धातु से बना है। धर्म से ही सब प्रजा बंधी हुई है। यह निश्चय किया गया है कि जिससे (सब प्रजा का) धारण होता है, वही धर्म है।' यदि धर्म छूट जाय तो यह समझना चाहिए कि समाज के सभी बंधन टुट गये और यदि समाज से बंधन टुट गये तो आकर्षण शक्ति के बिना आकाश के सूयादि ग्रहों की जो दशा हो जाती है, ठीक वही दशा समाज की हो जाती है। इसलिए समाज को नाश से बचाने के लिए व्यासजी कहते - 'यदि धर्म पाने की इच्छा हो तो धर्म के द्वारा' अर्थात् समाज की रचना को न बिगड़ते हुए प्राप्त करो और यदि काम आदि वासनाओं को तृप्त करना हो तो वह भी धर्म से ही करो।' जो कर्म हमारे मोक्ष अथवा हमारी आध्यात्मिक उन्नति के अनुकूल हो, वही पुण्य है, वही धर्म और वही शूभ कर्म है और जो कर्म उसके प्रतिकूल हो वही पाप, अधर्म अथवा अशुभ है। अहिंसा, सत्य और अस्तेय के साथ इन्द्रिय निग्रह की गणना भी सामान्य धर्म है में की जाती है। काम, क्रोध, लोभ आदि मानव के शत्रु है। इसलिए जब तक मनुष्य इसको जीत नहीं लेगा, तब तक उसका या समाज का कल्याण नहीं होगा। गीता में कहा गया है- 'काम, क्रोध और लोभ ये तीनों नरक के द्वार है। इनसे हमारा नाश होता है। इसलिए इसका त्याग करना चाहिए'। (गीता16/21) परन्तु गीता में भगवान् श्री कृष्ण ने अपने स्वरूप का वर्णन किया है' 'धर्माडविरूद्धो भूतेषु कामेडरिम भरतर्षम' हे अर्जून। प्राणिमात्र में धर्म के अनुकूल जो 'काम' है, वही मै हूं (गीता 7/11) इससे सिद्ध होता है कि जो 'काम' धर्म के विरूद्ध है, वही नरक का द्वार है और जो 'काम' धर्म के अनुकूल है, वह ईश्वर को मान्य है। मनु ने भी यही कहा है- 'परित्याजेदर्शकमौ यौ स्खयातां धर्मवर्जितौ।' जो अर्थ और काम धर्म के विरूद्ध हो, उसका त्याग कर देना चाहिए (मनु 4.126) यदि सभी प्राणी कल से 'काम' का त्याग कर दे और मृत्युपर्यत ब्रहम्चर्यव्रत से रहने का

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

निश्चय कर ले, तो कुछ ही वर्षो में सारी सजीव सृष्टि का लय हो जायेगा। जिस सृष्टि की रक्षा के लिए भगवान् बार-बार अवतार धारण करते है। यह सत्य है कि काम और क्रोध मानव के शत्रु है, लेकिन तब जब वे वश में न रहे। अतः सृष्टि का क्रम जारी रखने के लिए उचित मर्यादा के भीतर काम और क्रोध की अत्यन्त आवश्यकता है।

अर्थ का तात्पर्य सांसारिक साधनों और समृद्धि से है। अर्थ का अर्जन करना ही मनुष्य का पुरूषार्थ या कर्तव्य है। इसके अभाव में धर्म की संभवः नही है। धन का उपार्जन एवं व्यय भी धर्म पूर्वक होना चाहिए। धन तो कर्म का साधन है। जिससे सभी प्रयोजनों की सिद्धि होती है, वही धर्म है। प्रत्येक व्यक्ति स्वभावतः सुख की इच्छा करते है। सुख का मूल ही धर्म है और धर्म का मूल अर्थ है क्योंकि अर्थ के बिना धर्म संभव नहीं और न काम। अर्थ वह है जिससे सभी प्रयोजनों की सिद्धि होती है- 'यंतः सर्वप्रयोजन सिद्धि स धर्मः'। कौटिल्य के अनुसार- 'अर्थ ही धर्म और काम का मूल है।

'अर्थ मूलौ धर्म कामौ। (कौटिल्य अर्थशास्त्र)

भर्तृहरि के अनुसार- तो अर्थ सभी गुणों की खान है-

'सर्वगुणा, काचनमाश्रयन्ते'। कहने का तात्पर्य यह है नैतिक साधनों के द्वारा ही धन अर्जित करनी चाहिए। महात्मा गांधी ने भी कहा था- ध नौपार्जन शुभ साधनों द्वारा करनी चाहिए। चाणक्य के अनुसार अर्थ जीवन का प्रमुख प्रवर्तक है- 'अर्थातप्रवर्तते लोकः' (चाणक्य सूत्र 7/28)। तात्स्यापन ने अर्थ की परिभाषा देते हुए कहा है कि विधा, भूमि, सोना, चांदी, पशु, धन, धान्य आदि सभी अर्थ है।'

महात्मा मनु ने धन के उपार्जन में पवित्र साधनों को विशेष महत्वपूर्ण बताया गया है। यदि अर्थ उपार्जन का साधन पवित्र न हो तो उसका परित्याग करना चाहिए। अतः अर्थ उपार्जन धर्म के आधार पर होना चाहिए। महाभारत में कहा गया है कि आवश्यकता है कि अधिक धन जमा करने वाला पाप का भागी होता है। भारतीय नीतिशास्त्र में तो अपरिग्रह एक प्रमुख् सदगुण है। अधिक धन संचय करने वाले को मोक्ष

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नहीं मिलता है। इस कारण ईसा मसीह का कहना है- धनी व्यक्ति का स्वर्ग जाना उतना ही असंभव है, जितना सूई के छिद्र से हाथी का प्रवेश करना। धर्म के साथ-साथ धन संचय आवश्यक तो है लेकिन आवश्यकता से अधिक नहीं, अतः कबीर के शब्दों में-

साई इतना दीजिए, जामे कुटुम्ब समाय।
मैं भी भूखा न रहूं, साधु न भुखा जाय।।

इस संसार का प्रत्येक मनुष्य सुख प्राप्ति के लिए और दुःख को टालने के लिए हमेशा प्रयास करता है। इस लोक और परलोक की सारी प्रवृति केवल सुख के लिए है और अर्थ धर्म, काम का इसके अतिरिक्त कोई अन्य फल नहीं हैं। इस संसार में किसी भी मनुष्य को दुख की चाह नहीं रहती है। इसलिए कहा गया है- सब प्रकार के दुखों की अत्यन्त निवति करना और आत्यांतिक तथा नित्य सुख की प्राप्ति करना ही मनुष्य का परम पुरूषार्थ है। इसलिए कहा गया है कि 'सांसारिक काम अर्थात् वासनाओं की तृप्ति होने से जो सुख होता है और जो सुख स्वर्ग से मिलता है। इन दोनों सुखों की योग्यता तृष्णा के क्षय से होने वाले सुख के सोलहवे हिस्से के बराबर भी नहीं है। सांसारिक मनुष्य होने के नाते सुख भोगना पड़ता है। यदि हमारी इच्छाओं या वासनाओं की पूर्ति होती है, तो हमें सूख मिलता है, अन्यथा दुख की अनुभूति होती है। यदि हमारी एक इच्छा की पूर्ति आज हो गई, तो कल दूसरी नई इच्छा उत्पन्न हो जाती है। ज्यों-ज्यों हमारी इच्छा या वासना की पूर्ति होती जाती हैं त्यों-त्यों हमारी इच्छा की दौड़ और आगे बढ़ती जाती है। इस क्रम में सभी इच्छा या वासना की पूर्ति में सफलता नहीं मिलने पर दुख का सामना करना पड़ता है यह कहा जा सकता है कि इस विश्व के सारे पदार्थ एक मनुष्य को सुख वासना को तृप्त करने में असमर्थ है। महाभारत में व्यास जी कहते हैं- न जातु काम कामना उपभोगेन शाम्यति। हविषा कृष्णवात्मेव भूय एवामिद र्धते।। अर्थात सुखों के उपभोग से विषय वासना की तृप्ति तो होती ही नहीं है, किन्तु विषय वासना दिनोदिन उसी प्रकार बढ़ती जाती है जैसे अग्नि की ज्वाला हवन पदार्थो से बढ़ती जाती है। इसलिए मनुष्य को अपने कामोपभोग की मर्यादा बांध लेनीं चाहिए। धयाति राजा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

के सदृश, मान्धाता नामक पौराणिक राजा ने मरते समय कहा है- 'न कहापणवस्सेम तिति कामेसु विज्जति। अति दिब्बेसु कामेसु रति सो नाधि ागच्छति। अर्थात 'कार्षापर्ण नाम महामूल्यावान, सिक्के की यदि वर्षा होने जगे, तो भी काम वासना की तिति (तृप्ति) नहीं होती है और स्वर्ग का सुख मिलने पर भी कामी पुरूष की कामेच्छा पूरी नहीं होती।' भारतीय दर्शन इन्द्रिय दमन की बात नहीं करता है बल्कि इन्द्रियों पर नियंत्रण रखते हुए काम करने को कहता हैं। किसी भी व्यक्ति के व्यक्तित्व के पूर्ण एवं संतूलित विकास के लिए काम आवश्यक है। व्यक्ति और समाज के संबंध को कायम रखने के लिए काम आवश्यक है। धर्म सम्मत काम को 'पुरूषार्थ' कहते है। धर्म की सहायता लिए बिना काम का अनुसरण करने से व्यक्ति की बुद्धि भ्रष्ट हो जाती है।

मोक्ष जीवन का परम लक्ष्य है। भारतीय दर्शन में मोक्ष का तात्पर्य जन्म मरण के चक्र से छुटकारा पाना है। धर्म, अर्थ और काम जीव को समाज से बांधते है लेकिन मोक्ष इनसे मुक्त कराता है। अतः ये तीन सामाजिक हैं, परन्तु मोक्ष वैयाक्ति है। मोक्ष तो शाखत सत्य की प्राप्ति है। चरम आनन्द की अनुभूति है। गीता में कहा गया है कि अनासत भाव से कर्म करने से व्यक्ति को मोक्ष मिल जाता है। अधिभौतिक, अधिदैविक तथा आध्यायत्मिक तीनों प्रकार के दुखो से छुटकारा पाना मोक्ष है। अज्ञान के कारण व्यक्ति दुख प्राप्त करता है और ज्ञान के द्वारा ही मुक्ति मिलती है। इसलिए कहा जा सकता है कि अज्ञान से बंधन तथा ज्ञान से मोक्ष प्राप्त होता है। चार्वाक को छोड़कर भारतीय विचारक मोक्ष को जीवन का परमलक्ष्य मानते है। सामान्य रूप से मोक्ष को दुखरहित अवस्था माना गया है। अर्थात् यह आनन्द की अवस्था है।

शिवगीता मे कहा गया है-मोक्ष कोई ऐसी वस्तु नहीं है कि जो किसी एक स्थान पर रखी हो अथवा यह भी नहीं है कि उसकी प्राप्ति के लिए किसी दूसरे गांव में जाना पड़ें। वास्तव में हृदय की अज्ञान ग्रंथी का नाश हो जाने को मोक्ष कहते हैं, जिसे पूर्ण आत्मज्ञान हुआ हो, उन्हें ब्राहम्णनिर्वाणरूपी मोक्ष अपने आप प्राप्त हो जाता है। 'अज्ञान के कारण आसक्त भाव से कर्म करते है, यही कर्म बंधन का जनक है। अज्ञान बंध

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

न का करण है और ज्ञान से मोक्ष प्राप्त होता है। ज्ञान को बिना मुक्ति संभव नहीं है ऋते ज्ञानान्य मुक्तिः। मोक्ष के लिए एक मात्र आत्मतत्व का ज्ञान ही अपेक्षित हैं। आत्म ज्ञान के लिए ही देवर्षि नारद आत्म ज्ञानी सनत्कुमार' के पास जाकर आत्मा विधा की प्रार्थना करते है, जिससे सभी दुखों का नाश हो तथा परमश्रेय (मोक्ष) की प्राप्ति हो। उन्होंने कहा कि मैंने समस्त वेद, पुराणों तथा समस्त विधाओं का अध्ययन किया है, परन्तु मुझे दुख है कि इतना ज्ञान मुझे शोक-सागर के पार न उतार सका, अतः आत्मज्ञान ही श्रेष्ठ है और मोक्ष का सोपान है। महात्मा बुद्ध ने जरा और मरण विजय प्राप्त करने के लिए घर और संसार को छोड़ और अनवरत साधना के बाद उन्होंने निर्वाण (मोक्ष) का मार्ग खोज निकाला। उपनिषद में भी मोक्ष की परम पुरूषार्थ माना हैं। मोक्ष ही बंधन का अन्त है, संसार का विनाश है, दुःखों का उच्छेद है। वास्तव में आत्मा के शुद्ध स्वरूप का ज्ञान ही मोक्ष है। इस शुद्ध ज्ञान के प्राप्त ही साधक जन्म और मरण बंध न से मुक्त हो जाता है।

इस प्रकार चारो पुरूषार्थो की कामना मनुष्य में स्वाभविक रूप से होती है और उसके पालन से आनन्द प्राप्त होता है। मोक्ष परम पुरूषार्थ है फिर भी अकेले उसके पालन से मानव कल्याण नहीं हो सकता। अन्य पुरूषार्थो की अवहेलना करके मोक्ष की प्राप्ति नहीं हो सकती है। फिर भी धर्म को आधारभूत पुरूषार्थ माना गया है और अन्य तीनों अन्योन्याश्रित तथा एक दूसरे के पूरक और पोषक है।

धर्म और मानवतावाद में कोई विरोध नहीं है। ईश्वर और मानव के बीच संबंध की आंतरिक अनुभूति होती है। संबंध की आंतरिक अनुभूति है, वह अवश्य ही मानव सेवा रूप में अभिव्यक्त होगी। मानवता वाद एक भक्तिमय जीवन की आवश्यकता को पूरी करने में पूर्णतः सफल नहीं हैं, बल्कि मानव की सेंवा एवं आत्मोश्र्र्ग के रूप में आप को अभिव्यक्त करता है। मानवतावाद प्रकशण्त में ब्रहमाण्ड के आध्यात्मिक दृष्टिकोण को स्वीकार करता है, जिसकी पूर्ति चतुष्यपुरूषार्थ से ही संभव है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वर्तमान वैश्विक प्रस्थिति तथा महिला सशक्तिकरण-एक दार्शनिक विवेचन

प्रज्ञा सिंह
दर्शनशास्त्र विभाग,
इलाहाबाद विश्वविद्यालय, इलाहाबाद

अभ्युदय और विकास विश्व चिरन्तन प्रक्रिया है। इस प्रक्रिया के क्रम में सृष्टि का कोई भी अंश अछुता नहीं है। पुरूष एवं स्त्री विश्व के नियामक, पीढ़ी दर पीढ़ी के संवाहक सशक्त एवं जीवन्त माध्यम है। सभ्यता एवं संस्कृति की पहचान है।

प्रत्येक राष्ट्र में स्त्री तथा पुरूष किसी एक आदर्श को व्यक्त करते है। जिसकी पूर्ति ज्ञात या अज्ञात भाव से होती रहती है। व्यक्ति विशेष अभिप्रेत आदर्श का बाह्यरूप मात्र है। ऐसे व्यक्तियों के समूह को राष्ट्र कहते है और ऐसे राष्ट्र भी किसी महान आदर्श का प्रतिक होता है, जिस ओर वह उन्मुख है। इसलिए किसी राष्ट्र को आदर्श को दूसरे राष्ट्र को संदर्भ में परखा नहीं जा सकता। उन्नति, प्रगति, भलाई या अवनति सापेक्ष होती है। वह किसी न किसी आदर्श की ओर संकेत करती हैं। विधवा विवाह सर्वथा न्याय है किन्तु भारतवर्ष की उच्चश्रेणी की स्त्रियों के लिए पुनर्विवाह उनका सबसे बड़ा पतन है। अतः विचारों की इतनी महान विभिन्नता में एक आदर्श से सबको परखा जाना न तो उचित है और न ही संभव। एक सर्वमान्य मंच, ज्ञान की एक सर्वमान्य भूमि, एक सर्वसामान्य मानवता हमारे कार्यो का आधार होनी चाहिए। अतः एक पूर्ण

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

और समीचीन मानव-प्रक्रति को स्थापित करना आवश्यक है, कोई व्यक्ति विशेष पूर्ण नही हो सकता। प्रत्येक व्यक्ति अपना-अपना अंश पूरा कर रहा हैं, इन सबके एकीकरण से पूर्णता प्राप्त होती हैं। भारत में स्त्री जीवन के आदर्श का आरम्भ मातृत्व से होता है। यहां ईश्वर को मां की संज्ञा दी गयी है।

शिक्षा और संस्कृति का तथ्य पुरूषों पर अवलंम्बित है। जहां पुरूषशिक्षित तथा सभ्य है, वही स्त्री भी सभ्य तथा शिक्षित हैं। विवेकानन्द ने तत्कालीन समाज के आधार पर आश्चर्य व्यक्त किया कि, 'आक्सफोर्ड और केम्ब्रिज विश्वविधालयों के समान ही येल और हार्वर्ड विश्वविद्यालयों में भी स्त्रियों के प्रवेश पर प्रतिबन्ध था, परन्तु कलकत्ता विश्वविद्यालय में इससे 20 वर्ष पूर्व ही स्त्रियां अध्ययन कर रही थी। हमारे धर्म में तो स्त्रियों की शिक्षा का निषेध है, ही नही।'

Peasures of philosophy नामक पुस्तक में willdurant ने निबंध के अंतर्गत मनोवैज्ञानिक विश्लेषण प्रस्तुत करते हुए निष्कर्षतः कहा कि स्त्रियों में संयम, धैर्य, सहिष्णुता और संवेदनशीलता की अधिकता होती है। अपनी शारीरिक अशक्तता और आर्थिक निर्भरता के कारण ही स्त्रियों में स्वयं के प्रति अनिश्चितता का भाव व्याप्त रहता है जो उनके आत्मविश्वास के अभाव का प्रतिक है। परिस्थितियों के साथ सामन्जस्य स्थापित करने में स्त्रियां पुरूषो से ज्यादा आगे है।[1]

डा. ए. ए. रोबैक तथा माल ने स्त्रियों को बौद्धिक दृष्टि से पुरूषों से निम्न संज्ञा दी है।[2]

परन्तु जब तक उच्च शिक्षा का विस्तार स्त्री-पुरूष दोनों में समान रूप से नहीं हो जाता तब तक यह तथ्य एकांगी है। सेफो जैसे कवियत्री, इलिएट जैसी उपन्यासकार, मैडम क्यूरी (भौतिक शास्त्री) हाइपेरिया कोवालेस्की (गणितज्ञ), मैडम डी. स्टील तथा महारानी एलिजाबेथ (राजनेत्री) यह सिद्ध करती है।

लिगींय विभेद को उठाने वाली सर्वप्रथम दार्शनिक साईमन डी बुआ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नें अपनी कृति The Second Sex-1949 में इस समस्या को उठाया। उनका मानना है कि पुरूषने स्वयं को विशुद्व चित्त तथा

स्त्रियों का 'अन्य' के रूप में (Being for itself)

अवमूल्यन किया। जबकि Modern Women, The Lost Sex में डोरोथी पारकर ने लिखा, 'मैं उन पुस्तकों को न्यायपूर्ण नही मानता जिन्होने स्त्रियों को स्त्रियों के रूप में व्यवहृत किया है। मेरा मानना है,कि हम सभी को, पुरूषों और स्त्रियों दोनों को,मावन प्राणी के रूप में स्वीकार करना चाहिए।'[3]

'The Second sex' में साइमन डी बुआ लिखते है, "A man is the right in being a man it is the woman who is wrong."[4]

महान सन्त थॉमस ने भी स्त्रियो को 'अपूर्ण पुरूष' की संज्ञा दी तथा 'Incidental being के रूप में निरूपित किया। अस्स्टिॉटल कहते है, "The female is a female by virtue of a certain tack of qualities, we should regard the femal Nature as afflictedwith a natural defectiveness." अतः जहां पुरूष एक 'व्यक्ति' है विषयी,निरपेक्ष और स्वायत्त प्राणी है, वहीं स्त्री विषयी सापेक्ष और पराधीन है। स्त्री —पुरूष का यह द्वैत एक चेतन वर्ग द्वारा दूसरे चेतन वर्ग को अधीनता प्रदान करता है जबकि 'डेडरो' का मानना है कि, स्त्री पुरूष की तरह ही एक मानव प्राणी है। कालान्तर में मिल का मानना है कि, बौद्विक विभेद परिस्थितियों और व्यवसाय के कारण था, न कि जन्मजात । समान अवसर प्रदान करने पर स्त्रियां भी बौद्विक, सांस्कृतिक तथा व्यावसायिक क्षेत्रों में पुरूषों के समक्ष श्रेष्ठ ही सिद्व हुई है क्योंकि शारीरिक श्रेष्ठता की अपेक्षा बौद्विक श्रेष्ठता का ही महत्व है।

भारतीय समाज महिला को अर्द्धागिंनी की संज्ञा देता है।

'यत्र नार्यस्तु पूजयन्ते, रमन्ते तत्र देवता'

वैदिक एवं उत्तरवैदिक कालीन भारतीय समाज में पुरूष के समक्ष महिला समानता की दृष्टि से देखी जाती थी। प्राचीनकालीन शिक्षा केन्द्रों नालन्दा, तक्षशिला, विक्रमशिला, नवदीप में अनेकों महिलाओं ने विधाध

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ययन किया। गार्गी और मैत्रेयी जैसी विदुषी मातृ शक्तियां हुई जिन्होंने साक्षरता के नये कीर्तिमान स्थापित किए। महाभारत मे कहा गया हैंए- 'श्रिय एताः स्त्रियों नाम सत्कार्या भूमिमिच्छता पलिता निगृहीता च श्रीः स्त्री भवति भारत।5

हारीत ने भी प्राचीन काल में स्त्रियों को निभिन्न प्रकार के संस्कारो को करते समय वेदमंत्रों के पाठ की अनुमति दी-

'अतएव हारीतेनोक्तम द्विविधाः स्त्रियः।
ब्रहनवादिन्यः सद्योवह वंश्च।
तब ब्रहमवादिनी नामुपनयनमग्नीन्धनम्
वेदाध्ययनं स्व गृहे च भिक्षा चर्या इति।

सद्योवधुनां तु उपस्थिते विवाहे कथाच्चिदुपनयन मात्रं कृत्वा विवाहः कार्यः।[6]

स्मृतिकाल, धर्मशास्त्रकाल तथा मध्य काल में इनकी स्थिति बदतर होती गयी। 19 वीं शताब्दी के प्रारम्भ में राजा राममोहनराय ने 1828 में ब्रह्म समाज की स्थापना की तथा 1829 में सती प्रथा पर कानूनी रोक लगायी। बालविवाह पर रोक तथा विधवा-विवाह के लिए सराहनीय प्रयत्न किये। तत्पश्चात स्वामी दयानन्द सरस्वती ने स्त्री शिक्षा की उन्नति, साथ ही बाल-विवाह तथा पर्दा प्रथा के अन्त हेतु कार्य किया। ईश्वरचन्द विद्यासागर के प्रयासों से 1856 में 'विधवा पुनर्विवाह अधिनियम' पारित हुआ। केशवचन्द सेन के प्रयासों से 1872 में 'विशेष विवाह अधिनियम' पारित हुआ। इसमें विधवा पुनर्विवाह तथा अन्तर्जातीय विवाह को मान्यता प्रदान की गयी। इसी समय रमाबाई रानाडे, मैडम कामा, तोरुदत्त एवं स्वर्णकुमारी देवी आदि महिलाओं ने स्त्री जागरूकता के क्षेत्र में श्लाघनीय प्रयत्न किये। बीसवीं शताब्दी में महात्मा गांधी के प्रयासों से राष्ट्रीय आन्दोलन में महिलाओं ने सक्रिय भाग लिया। मारग्रेट नोबल, एनीबेसेन्ट तथा मारग्रेट कुशनस ने भरत में अनेक नारी आन्दोलनों को सशक्तता प्रदान की। 1917 ई0 में भारतीय महिला समिति गठित की गयी। तत्पश्चात 1927 ई0 में 'अखिल भारतीय महिला सम्मेलन' का पुना में

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्रथम अधिवेशन हुआ। इसी के द्वारा 1932 में दिल्ली में लेडी इरविन कालेज की स्थापना की गयी। इसीं समय पुरुषों के समक्ष सम्पत्ति के अधिकार एवं वयस्क मताधिकार की मांग की गयी। इसके अतिरिक्त, 'विश्वविद्यालय महिला संघ' भारतीय ईसाई महिला मण्डल अखिल भारतीय स्त्री-शिक्षा संस्था एवं कस्तुरबा गांधी स्मारक ट्रस्ट आदि संगठनों ने भी कुप्रथा-उन्मुलन तथा स्त्री शिक्षा सम्बन्धी महत्वपूर्ण प्रयास किए।

सर्वप्रथम 1946 ई0 में 'महिलाओं की प्रस्थिति पर आयोग' की स्थापना की गयी। महात्मा ने 7 नवम्बर 1967 को महिलाओं के विरूद्ध सभी प्रकार के भेद्भाव समाप्त करने की पहल की। 1981 एवं 1999 में ऐच्छिक न्यायाचार का सहारा मिला। इसके द्वारा लैगिंक भेद-भाव, यौन शोषण एवं अन्य दुरुपयोग से पीड़ित महिलाओं को सशक्तता मिली। महिला सशक्तिकरण का प्रारम्भ 1985 के महिला अन्तर्राष्ट्रीय सम्मेलन नेरोबी में की गयी। महिला सशक्तिकरण से तात्पर्य महिलाओं को पुरूषों के समकक्ष शरीरिक, मानसिक, राजनीतिक, सामाजिक, आर्थिक एवं वैधानिक क्षेत्रों में उनके परिवार, समुदाय, समाज एवं राष्ट्र की सांस्कृतिक पृष्ठभूमि में निर्णय लेने की स्वायत्तता है। सशक्तिकरण का प्रथम आयाम महिलाओं में आत्मविश्वास और स्वाभिमान जागृत करना है।

महिला सम्मेलनों के अन्तर्गत संयुक्त राष्ट्र प्रत्यायोजित अन्तर्राष्ट्रीय महिला दशक (1976-1985) के दौरान तीन सम्मेलन हुए। चतुर्थ सम्मेलन वर्ष 1995 में बीजिंग में हुआ जो राष्ट्रीय महिला आन्दोलन एवं अन्तर्राष्ट्रीय समुदाय के मध्य अमूल्य कड़ी बना। मानवाधिकार संरक्षण कानून तथा राष्ट्रीय महिला आयोग द्वारा नारी की स्थिति समाज में अधिक सुदृढ़ हुई। विशाका बनाम स्टेट आफ राजस्थान, ए. आई. आर 1997, एस. सी. 3011 का वाद उच्चतम न्यायालय द्वारा कामकाजी महिलाओं के साथ यौन-उत्पीड़न की घटनाओं की रोकथाम का प्रयास दंड संहिता, 1860 में भी महिला के विरूद्ध कारित अपराध हेतु कठोर दण्ड का विधान है। इस संदर्भ में ओंकार सिंह बनाम स्टेट ऑफ राजस्थान 1955 के बाद में सती निवारण अधिनियम 1957 को संवैधानिक घोषित करना महत्वपूर्ण कदम है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वजीरचन्द बनाम स्टेट ऑफ हरियाणा ए. आई. आर 1991 एस. सी. 1142, तथा श्रीमति शान्ता बनाम बनाम स्टेट ऑफ हरियाणा ए. आई. आर 1991 एस. सी: 1226 के बाद में दहेज की मांग हेतू पत्नी से निर्दयतापूर्ण व्यवहार को दण्डनीय माना गया। महिला सशक्तिकरण को सबलता प्रदान करने में सिविल एवं संवैधानिक स्तर पर प्राप्त अधिकारों में भारतीय संविधान के अनु.-15 में धर्म, मूलवंश, जाति, लिंग या जन्मस्थान के कारण किसी नागरिक से भेद न करना, तथा अनु.-16 लोक नियोजन में महिलाओ को समान अवसर प्रदान करता है। इसी में समान कार्य हेतु समान वेतन की व्यवस्था है। हिन्दू अधिनियम 1956 की धारा 18 स्त्रियों का सम्पत्ति में हक प्रदान करती है। दण्ड प्रक्रिया संहिता 1973 की धारा 125 में उपेक्षित महिलाओं के भरण पोषण का प्रावधान है। देवेन्द्र सिंह बनाम जसपाल कौर, ए. आई. आर. 1999 पंजाब और हरियाणा 229, बाद में उच्चतम न्यायालय द्वारा अभिनिर्धारित किया गया कि विवाह शुन्य एवं अघोषित हो जाने पर भी पत्नी हिन्दू विवाह अधिनियम 1955 की ध ारा 25 के अंतर्गत भरम-पोषण की अधिकारी है। परिवर्तनशील परिवेश में संविधान के 12 वें संशोधन द्वारा अनुच्छेद 51 क (ड़) के अंतर्गत नारी सम्मान के विरूद्ध प्रथाओं के त्याग का आदर्श रखा गया।

इस प्रकार संविधान में महिलाओं के अधिकारों और उत्पीड़न रोकने हेतू किए गये अनेक प्रावधानों के बावजूद देश में महिलाओं की स्थिति संतोषजनक नहीं रही है। विशेषतः अपने ही घरों में उन्हे शारीरिक, मानसिक, आर्थिक और भावात्मक उत्पीड़न का शिकार होना पड़ता है। राष्ट्रीय अपराध अभिलेख ब्यूरो (एन. सी. आर. बी.) द्वारा जारी (2005) के आंकड़ों के अनुसार हर चौथें मिनट एक महिला का उत्पीड़न, हर 15 मिनट पर एक महिला से छेड़-छाड़, प्रत्येक 29 मिनट पर एक महिला का बलात्कार होता है। निः सन्देह वर्तमान युग में महिला पुरूषों से कन्धे से कन्धा मिलाकर चल ही नहीं रही है। बल्कि कई क्षेत्रों में तो वे पुरूषों को पीछे भी छोड़ चुकी है, किन्तु सिक्के का दूसरा पक्ष यह भी है कि वे अपने ही घरो में सुरक्षित नहीं है। इसका इमराना प्रकरण के भयावह रूप और क्या हो सकता है। उल्लेखनीय है कि इन तथा-कथित उत्पीड़नों का कारण

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

निर्धनता तथा अशिक्षा मात्र ही नहीं है, बल्कि सम्पन्न वर्ग की महिलाएं भी उत्पीड़न का शिकार होती है। वस्तुतः घरेलू हिंसा से सम्बन्धित महत्वपूर्ण प्रश्न यह है, कि अपराध माना जाय या नहीं तथा इसकी सीमा कहां तक है? इस दिशा में 1983 में भारतीय दण्ड संहिता में 498ए अनुच्छेद जोड़ा गया जिसमें घरेलू हिंसा को अपराध माना गया। अन्ततः अगस्त 2005 में संसद ने महिला उत्पीड़न रोकने सम्बन्धी विधेयक को मंजूरी दे दी। सितम्बर 2005ह में राष्ट्रपति की संस्तूति के पश्चात इसने कानूनी का रूप ले लिया। इस समबन्ध में महिला एवं बाल विकास मंत्री रेणुका चौधरी का कहना है कि, केवल भारत में ही नहीं, 70 प्रतिशत महिलाएं किसी न किसी रूप में घरेलू हिंसा का शिकार है। अन्ततः The protest of women for Democratic violence Act.2005, घरेलू हिंसा रोक अधिनियम 26 अक्टुबर को लागू हो ही गया।

ग्रामीण, सामाजिक दृष्टि से पिछड़ी और जनजाति महिलाओं के लिए सूचना, शिक्षा और संचार का लोकतान्त्रीकरण अत्यन्त दुर्भाग्यपूर्ण तथ्य है कि आज जनसंचार माध्यम शिक्षा के सम्पूर्ण मुद्दे से पूर्णतया विमुख हो गये है। प्रिंट मीडिया हो या इलेक्ट्रानिक उभयतः स्वयं के वाणिज्यिक ढाचे के परिणाम स्वरूप स्वयं को सामाजिक सरोकर प्रतिबिम्बित करने और सामान्य जनाकांक्षाएं मुखरित करने के माध्यम के रूप अभिव्यक्त नहीं करते।

यदि महिलाएं स्वयं को अनौपचारिक या औपचारिक नेटवर्को से संरक्षित कर लें तो वे सामूहिक रूप में स्वयं को सशक्त करने के साथ ही स्वसमुदाय हितार्थ महत्वपूर्ण भूमिका का निर्वहन कर सकती है। संचार प्रौद्योगिकी और मीडिया जो अनवत विस्तार शक्ति और प्रवाहगम्य हैं, न तो उपकरण तथा साधनमात्र है न ही अन्तिम लक्ष्य। विकास का अर्थ भौतिक एवं पर्यावरण विषयक परिवर्तनों के साथ धारणात्मक और व्यावहारिक परिवर्तन भी है।

नवीं पंचवर्षीय योजना (1997-2000) द्वारा महिला अधिकारिता हेतु साधन रूप में कतिपय उपाय लागू किये गये। इसमें संसद तथा विध

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ानसभाओं में महिलाओं के लिए एक तिहाई सीटें आरक्षित करना प्रमुख उद्देश्य था। महिला से सम्बन्धित क्षेत्रों तथा विशिष्ट महिला सम्बन्धी क्षेत्रों में वर्तमान सेवाओं, संसाधनों, बुनियादी सेवाओं और जनशक्ति का विस्तार आवश्यक है। सभी कार्यक्रमों तथा परियोजनाओं में महिलाओं की भगीदारी अत्यन्त आवश्यक तथ्य है। बालिकाओं तथा महिलाओं को शिक्षा तथा अनिवार्य कौशल प्रदान करना और महिला उद्यमियों तक ऋण उपलब्ध कराना भी महिला विकास नीति में शमिल करना आवश्यक है।

इन सभी तथ्यों लिए आवश्यक हैं- सूचना का मुक्त प्रवाह, सम्पूर्ण साधनों का बहुआयामी संचार। केन्द्रीकृत, उन्मुख तथा ऊपर से नीचे की ओर संचार इन लक्ष्य को पूर्णता नही प्रदान कर सकता। हलांकि केन्द्रीकृत रूप से व्यापक दिशा निर्देशो, पद्धतियों और लक्ष्यों का निर्धारण किया जाता हैं, फिर भी विशेष, लक्ष्योंन्मुखी वैयक्तिक संचार की व्यवस्था, जिला, खण्ड और ग्राम स्तर पर करनी होगी। अतः हमे ऐसे देश, समाज और समुदाय का आदर्श स्थापित करना है जहां नारी के साथ किसी भी प्रकार का कोई भेदभाव न हो, 'गांधी जी' के दो शब्द इस संदर्भ में सार्थक सिद्ध होते है-

'स्वतन्त्र भारत को ऐसा होना चाहिए कि कोई महिला कश्मीर से कन्या कुमारी तक अकेली घूम ले और उसके साथ कोई अशोभनीय घटना न हो।'

संदर्भ

1. Pleasures of Philosophy, Will Durant Pg.115
2. The Psychology of Character, (Pg.609-611 IIIrd Edition) by A.A. Roback, (London केगनपाल 1952)
3. Modern Women "the lost sex" by Dorathy Parker.
4. The Second Sex-By Symon D. Bua
5. महाभारत-अनु. 46 '5'
6. हिन्दू समाज की व्यवस्था पी.एन.एच. प्रभु पृ.353

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bibliography

1. Ethics of India by Hopekins
2. Hindu Ethics by S.K. Maitra
3. Hindu Social Organization, P.N.H. Prabhu
4. Indian Society by Shyama Charan Dubey
5. Modern Women, The Lost Sex by Dorothy Parker
6. Mordernization of Indian Traditions by Prof. Yogendra Singh
7. Pleasures of Philosophy by Will Durant
8. The Psychology of Character by A.A. Roback
9. The Second Sex by Simon Di Bua.
10. Sacred Books of the East by Maxmullar
11. परिवर मीमांसा, हरिदत्तवेदालंकार
12. प्राचीन भारतीय संस्कृति, कला राजनीति, धर्म तथा दर्शनः डॉ. ईश्वरी प्रसाद
13. भारतीय नीतिशास्त्र का इतिहास, प्रो. वी.एल. आत्रेय
14. मूल्य मीमांसा, प्रो. गोविन्द चन्द्र पाण्डेय
15. मूल्य विमर्ष, प्रो. यशदेव शल्य
16. संस्कृति के चार अध्याय, डॉ. रामधारी सिंह दिनकर
17. स्वामी करपात्री जी का सम्पूर्ण साहित्य
18. स्वामी विवेकानन्द का सम्पूर्ण साहित्य
19. स्वामी रामतीर्थ का सम्पूर्ण साहित्य
20. स्वामी अरविन्द का सम्पूर्ण साहित्य
21. आचार्य रजनीशि का सम्पूर्ण साहित
22. गरूदेव रविन्द्र नाथ टैगोर का सम्पूर्ण साहित्य

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

धर्म की शाश्वतता

डा. अमित कुमार
असिस्टैंट प्रोफेसर
श्रद्धानन्द वैदिक शोध संस्थान
गुरूकुल कांगड़ी विश्वविद्यालय, हरिद्वार

धर्म का एक लक्षण चोदनालक्षणोडर्थो धर्मः[1] किया गया है। इसकी व्याख्या करते हुए महर्षि दयानन्द लिखते हैं कि ईश्वर ने वेदों में मनुष्यों के लिए जो करने की आज्ञा दी है वही धर्म और जिसके करने की प्रेरणा नहीं दी वह अधर्म कहलाता है।[2] अर्थात ईश्वर सम्पूर्ण ज्ञान का मूल कारण हैं। पश्चिम के प्रथम तत्वदर्शी ने ईश्वरीय ज्ञान के लिए कहा कि जितना ही अधिक मैं सोचता हूं उतना ही मेरा यह विश्वास कि 'यह विचार मेरे मन में उत्पन्न नहीं हुआ' अधिकतर गम्भीर हो जाता है। परमेश्वर अनन्त है और मेरी आत्मा सान्त है, परमेश्वर स्वतन्त्र है और मेरी आत्मा परतन्त्र इत्यादि। अतएव स्पष्ट है कि मैं ज्ञान का उत्पादक नहीं हो सकता। इसमें सन्देह नहीं कि इस ज्ञान की छाप स्वयं परमेश्वर ने मनुष्य की आत्मा पर लगाई है।[3] यही ज्ञान का बीज मानव जाति के ग्रन्थ-भण्डार की सर्वसम्मत प्राचीनतम् पुस्तक वेद में पाया जाता है।4 मनु5 महाराज ने भी सहस्राब्दियों पर्व वेदोडखिलो धर्ममूलम व सर्वज्ञानमयो वेदो हि सः के रूप में अपनी सम्मति दी।

अतः धर्म के मुख्य सिद्धान्त जिन्हें उसका सार कहना चाहिए उतने ही पुराने हैं जितनी कि मानव जाति। यह इस बात से भी उजागर होता

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

हैं कि धर्म की सीमा के अन्तर्गत किसी प्रकार का नया आविष्कार कभी नहीं हुआ। हमें इस बात का ज्ञान है कि ईश्वर न्यायाकारी, श्रेष्ठ, दयालू, सर्वज्ञ, सर्वशक्तिमान, अनन्त और सर्वव्यापक है। परन्तु ऐसा कोई समय न था, जब इन गुणों में से किसी का भी ज्ञान मनुष्य को न रहा हो। प्राचीन ऋषिगण ईश्वर की उपासना उसे इन गुणों से युक्त जानकर करते थे। क्या आर्वाचीन विज्ञानवेत्ता या धर्मोप्देष्टा इससे अधिक और किन गुणों के ज्ञान का अभिमान कर सकते हैं? अन्य विषयों में हमारा ज्ञान उत्तरोत्तर वृद्धि करता भले ही दिखाई दे, परन्तु ईश्वर विषयक हमारी अभिज्ञता एक ही स्थान पर स्थित है। अतएव यह निः संकोच कहा जा सकता है कि कालचक्र कितना ही क्यों न चले। पदार्थ विज्ञान अब से भी अधिक शीघ्रता के साथ उन्नति पर चाहे चौकड़ी भरे-भौतिक पदार्थो के विषय में हमें कितने ही आश्चर्यपूर्ण न्यूतन अविष्कार कर लें, परन्तु वह समय आना अम्भव नहीं जब मनुष्य ईश्वर के सम्बन्ध में कोई नवीन बात जानने योग्य होगा। यह सम्भव है कि हम लोग ईश्वरीय गुणों के सम्बन्ध में अब से अधिक उत्तम ज्ञान प्राप्त कर लें अथवा उसको पूर्णतया अनुभव करने में समर्थ हों, परन्तु ईश्वर का कोई नवीन गुण खोजने व जानने के योग्य हम कदापि नहीं हो सकते। कारण यही है कि ईश्वरीय सम्बन्धी ज्ञान मनुष्यों के मस्तिष्क में उत्पन्न नहीं हुआ। ऐसा ही समस्त धर्मज्ञान के सम्बन्ध में भी है। धर्मज्ञान की सीमा में न तो कभी कोई वास्तविक नवीन अन्वेषणा की गई और न की जा सकेगी।6

थियोसोपिफकल सोसाइटी की प्रवर्तक मैडम ब्लैटवस्की ने ईश्वर व धर्म सम्बन्धी ज्ञान-विज्ञान की इस प्राचीनता यथार्थता की दृष्टि में कहा है कि- आर्य, सभी या तूरानियों में ऐसे किसी धर्म संस्थापक का प्रादुर्भाव नहीं हुआ जिसने किसी नवीन धर्मवाद को निकाला हो अथवा कोई नूतन ज्ञान प्रकाशित किया हो। इन समस्त आचार्यो ने धर्मज्ञान को पाकर केवल उसका प्रचार किया है। ये कोई आदि गुरू नहीं थे।1

डॉ. लेंग ने कन्पफूशियस को धर्म निर्माता न कहकर प्रचारक बताया है। कन्फूशियस का कहना था कि मैं केवल प्रचार करता हूं। कोई नवीन

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

बात उत्पन्न नहीं करता, प्राचीन पुरूषों पर मेरा विश्वास है, अतएव मैं उनसे प्रेम करता हूं।2 प्रो. मैक्समूलर ने भी इसका निर्णय यही दिया कि 'सृष्टि उत्पति के आरम्भकाल से कोई भी ऐसा धर्म नहीं हुआ जो सर्वथा नूतन हो।'3 स्वामी दयानन्द ने अपने कालयजी ग्रन्थ सत्यार्थ प्रकाश में ध र्म को त्रिकाल बाध रहित और शाश्वत बताया है। उनका कहना है कि सर्वतन्त्र सिद्धान्त अर्थात् साम्राज्य सार्वजनिक धर्म जिसको सदा से सब मानते आए, मानते हैं और मानेंगे भी। इसलिए इसको सनातन नित्य धर्म कहते हैं कि जिसका विरोधी कोई भी न हो सके।' फिर एक अन्य स्थान पर लिखते हैं कि मैं अपना मन्तव्य उसी को जानता हूं कि जो तीन काल में एक सा सब के सामने मानने योग्य है।[4]

समय-समय पर धर्माचरण से विमुख समाज को पुनः धर्मोन्मुख करके उन्हें सद्गति की प्राप्ति कराने के लिए जन्मे प्रत्येक मत के प्रवर्तक ने पूर्ण निश्च्छलता से यह बात स्वीकार करने में अंश मात्रा भी संकोच नहीं किया कि वे पूर्व धर्म को ही निर्मल करके उपदेश कर रहे है और वे अपनी स्वयं की कोई नवीन खोज मानव के समक्ष नहीं रख रहे हैं।'

वेद सम्मत धर्म में जब ईश्वर के स्थान पर बहुदेवतावाद का प्रवेश हो रहा था, उस समय स्पितामा जरथूस्त्र का प्रादुर्भाव हुआ। उन्होंने लिखा कि और हम दुनिया के उस पहले धर्म को मानते व पूंजते हें, जो नेकी सिखाता है। एक अन्य स्थान पर कहा कि असभ्य दस्यु कौमों में भी उन लोगों को सच्चा धर्म सिखाने के लिए पैगम्बर होते रहे हैं।6 जन्द अवेस्ता में सृष्टि मे आरम्भ में ही ईश्वरीय ज्ञान का प्रणाम मिलता है7 थियोसोपिफकल सोसाइटी के सैकेट्री श्री खुर्शीद जी ने अपनी पुस्तक 'जोराष्ट्यूनिज्म इन द लाईट ऑफ थियोसोफी' में उल्लेख किया है कि वेद और जस्थूस्त्र का मत एक ही है जरथूस्त्री मत उन बुराइयों और अन्धविश्वासों के विरूद्ध सुधर सम्बन्धी विद्रोह के रूप मे प्रकट हुआ जिन्होंने वैदिक सच्चाइयों पर पर्दा डाल दिया था।[8] इसी प्रकार जब पीछे इसी वैदिक धर्म की अवनति के कारणरूप ऐसे कर्म 'यज्ञ' के नाम से किए जाने लगे। जिनमें निरपराध पशुओं का अन्धाधुन्ध संहार होता था। ऐसे हिंसाग्रस्त समय में

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गौतम बुद्ध व महावीर स्वामी का आविर्भाव हुआ। बुद्ध ने भी कोई नया तत्व नहीं जाना और न ही कोई नया ज्ञान प्राप्त किया।9 उनका स्वयं का कहना था कि बहुत से बुद्ध मुझसे पहले आये हैं और बहुत से मेरे बाद आयेंगे। मै प्राचीन प्रकाश को ही फिर से फैला रहा हूं।10 बुद्ध ने कहा-कि 'हे भिक्षुओं! अब तुम जाओ बहुतों के लाभ के लिए, बहुतों की भलाई के लिए भ्रमण करो और तुम इस सिद्धान्त का प्रचार करो जो प्रारम्भ में उत्तम था, मध्यम में उत्तम है और अन्त में भी उत्तम होगा।11' प. लक्ष्मण जी ने प्राचीन भारत की सभ्यता नामक पुस्तक का उद्धरण दिया है जिसमें लेखक कहता है कि ऐसा सोचना गलत होगा कि गौतम बुद्ध ने जानबूझकर अपने आपको किसी नये मत का संस्थापक घोषित किया था, वरन् इसके विपरित अन्त तक उनका यह विश्वास था कि वे धर्म का वही प्राचीन और विशुद्ध रूप प्रचारित कर रहे हैं जो हिन्दुओं और ब्राहाणों में प्रचलित था। परन्तु बाद में बिगड़ गया था। उन्होंने कोई नया आविष्कार नहीं किया और न ही कोई नूतन ज्ञान प्राप्त किया।12

महावीर स्वामी ने अपने से पहले और बाद के तीर्थकरों के लिए कहा है कि अगले पिछले तीर्थकर बार-बार उसी एक आधारभूत सच्चाइयों का उपदेश रहे हैं केवल जब यह सच्चाइयां लोगो मन-मस्तिष्क पर धुंधली पड़ जाती है। तब यह तीर्थकर अपने सम्यक जीवन से उनमें नया जीवन डालते हैं और डालते रहेंगे।1 इसलिए जैन कोई मत या सम्प्रदाय नहीं वह तो तात्विक कसौटी पर कसा हुआ, जांचा हुआ, तोला हुआ प्रमाणित किया हुआ एक परम तत्व है। जिसे कोई भी पाले व कोई भी अनुकरण करे, यह तो शाश्वत नित्य धर्म है।2

जिस प्रकार बुद्ध और महावीर ने अपने समय में वैदिक धर्म का सुध ार करने का उधोग किया उसी प्रकार यूरोप में मूसा ने अपने समय के प्रचलित मत में उत्पन्न कुरीतियों का निवारण किया। मूसा के कुछ समय के पश्चात् फिर से 'धर्म' में जब आडम्बर फैलने लगा। तब यीशू धर्म के पूनः संस्कार के लिए यत्नवान हुए। इनका मत आज 'ईसाई' नाम से प्रचालित है। इस मत की सर्वमान्य पुस्तक बाइबिल में लेखा है कि- 'आदि

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

में शब्द था और परमेश्वर के साथ था और शब्द ही परमेश्वर था। यही आदि में परमेश्वर के साथ था। सब कुछ इसी के द्वारा उत्पन्न हुआ।' यह आयत सृष्टि के प्रारम्भ में ही ईश्वरीय ज्ञान के प्रकाश का समर्थन करती है। इसके 'इब्रानियों की पत्री' नामक अध्याय में उल्लेख है कि 'अब इस बात की आवश्यकता है कि कोई व्यक्ति ईश्वरीय ज्ञान के आरम्भिक सिद्धान्त तुम्हे फिर बताएं।3 'युहन्ना कहता है ' ऐ बीबी! मैं तुझे कोई नई आज्ञा नहीं देता, अपितु वही जो आदि से हममें है लिखता हूं और तुझसे अनुनय-विनय करके कहता हूं-यह वही आज्ञा है- जो तुमने आरम्भ में सुनी है।4' एक अन्य स्थान पर लिखा है कि क्या कोई ऐसी बात है जिसके लिए यह कहा जा सके कि यह नवीन् बात है। अर बात पहले से चली आ रही है। हर बात सनातन है, सूर्य के नीचे कोई बात नवीन नहीं है। ऐसा ही वक्तव्य यीशू ने दिया कि मैं पुराने धर्म और पहले के नवियों के कार्य नष्ट करने के लिए नहीं आया अपितु उसे पूर्ण करने आया हूं।5

यीशू का यह ईसाई मत कुछ शताब्दियों तक मूल धर्म की आंशिक सुरक्षा करता रहा। लेकिन शीघ्र ही यह भी पतित होकर मिथ्या विश्वास व मूर्तिपूजा के ढकोसलों में फंस गया। उस समय मुहम्मद साहब अपने प्रबल ऐकेश्वरवाद के प्रचारार्थ उद्यत हुए। इनका मत 'इस्लाम' नाम से प्रसिद्ध है। इस्लाम की पवित्र पुस्तक कुरआन मजीद नें सनातन धर्म को दीन-ए-कयियम6 बताया है, इसी को अरबी भाषा में 'इस्लाम' कहा गया है।7 यह नित्य धर्म ही वह है जिसका प्रचार मुहम्मद सहाब ने किया। जो उन्होंने 'लोहे महफूज' नामक मूल धर्म ग्रन्थ से लिया था। कुरान में लिखा है कि प्रारम्भ मे सभी एक ही धर्म को मानते थे फिर परस्पर मतभेद रखने लगे तो परमेश्वर ने अपने दूत भेजे।8 अन्य स्थान पर कहां गया है कि उसने तुम्हारे लिए वही धर्म नियुक्त किया जो उसने नूह पर अवतीर्ण किया था और जो हमने तुम पर अवतीर्ण किया और वही जो हमने इब्राहीम व मूसा व ईसा पर यह कहते हुए उतारा था कि धर्म को स्थापित करना तथा इसमें परस्पर टुकड़े-टुकड़े न हो जाना।9 सूरत अज्जुखरुफ की आयत दो से चार में कहा कि 'अलकिताब' रोशन करने वाली है। हमने इस कुरान को अरबी में इसलिए बना दिया है कि तुम्हारी समझ में आ जावे। वस्तुतः

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यह उस उम्मुल (मां) किताब- लोहे महफूज मैं से लिखा है जो कि हमारे पास है और जिसमें बड़ी हिकमत की चीज है।10 यही वह सच्चाई है जो अपने से पहले की मजहबी किताबों की तसदीक (शिक्षाओं को सच बताता है) करता है।11 तुमसे ऐसी कोई बात नही कही गई जो सचमुच तुमसे पहले के रसूलों को न कही गई हो।12 अल्लाह ने जितने रंसूल इससे पहले भेजे है, सब ने यही उपदेश किया है।1 ईश्वर द्वारा प्राचीन काल में प्रदत्त धर्म का ही मुहम्मद सहाब ने प्रचार किया उनका अपना बनाया कोई 'धर्म' न था, इसके प्रमाण कुरआन में अनेक है।2

ऐसा ही अन्य मत प्रवर्तकों के सम्बन्ध में कहा जा सकता है। गुरूनानक का भी यही कहना था कि ईश्वर और उसकी ओर से एक ही धर्म है।3

गावनि पंण्डित पड़नि रखीसर जुगु-जुगु वेदा नाले

अर्थात युग युगान्तरों से वेदों के अध्ययन से ऋषिगण धर्म की महिमा कहते आए है। इस प्रकार ये समस्त धर्माचार्य वास्तव में धर्म के संशोध्क थे। इन सभी ने अपनी शैली में परमेश्वर और उस समय के वर्तमान मत को उन्नत बनाने का प्रयत्न किया।4 अतः धर्म का चोगा पहने ये मतविशेष देशकाल, जाति, अपने प्रवर्तक के नाम से प्रचालित मतों के नाम भी इसी भाव को दर्शाते हुए बताते हैं कि ये सभी एकमात्र 'धर्म' का ही प्रचार कर रहे है। यथा-

वैदिक-यथार्थ ज्ञान का धर्म

सनातन-अनादि काल से चला आनेवाला प्राचीन धर्म

बौद्ध-बुद्धत्व प्राप्ति निर्वाण प्राप्तिद्ध का बौद्धिक धर्म

आर्य-श्रेष्ठ मनुष्यों के आचरण वाला

क्रिश्चियनिटी-क्रिस्टास अर्थात् ईश्वरीय ज्ञान में ओत प्रोत

इस्लाम-सल्म या शान्ति का मार्ग कुछ लोग इसे 'सलम' शबर से व्युत्पन्न मानते हैं जिसका अर्थ है गर्दन झुकाना या अपने को किसी की इच्छा पर छोड़ना- श्रद्धापूर्वक समर्पण। इस प्रकार 'इस्लाम' का अर्थ स्वयं को ईश्वर के अर्पण कर देना अर्थात् 'ईश्वरप्रणिधान'। मुसलमान का अर्थ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

हुआ जिसने मुकम्मल- निश्चित रूप से स्वयं को ईश्वर की इच्छा पर छोड़ दिया।

शिन्तो-आत्माओं का रास्ता

ताओ-रास्ता (ईश्वर प्राप्ति के लिए)

सिख- अर्थात सद्गुरू ईश्वर के सद्शिष्यों का मार्ग।

इसी प्रकार इन मतों की पुस्तकों के नाम भी मौलिक एकता का बोध कराते है।

वेद-ईश्वर प्रदत्त ज्ञान जिससे विचारपूर्वक ईश्वर, जीव, प्रकृति की सता जानकर उचित लाभ लिया जा सके। (विद् धातु में घत्र प्रत्यय करने से वेद शब्द सिद्ध होता जिसका अर्थ सत्ता, ज्ञान, लाभ, विचार है।)

धम्मपद7-धर्म का मार्ग। धर्म, पद-मार्ग।

त्रिपिटक-अर्थात् त्रि तीन पिटारी या पेटीं, ( ) जिसमें सुत्त, अभिधम्म और विनय है। जो ज्ञान, कर्म, उपासना की बोधक पिटारियां हैं।

जन्द अवेस्ता8-जन्द अर्थात् छन्द। जो छन्दस् का अभ्रंश है। वेदों की भाषा शैली छन्दमय है इसलिए इन्हें छन्दूस भी कहते हैं। दंश्वरीय ज्ञान की पवित्र पुस्तक के लिए यह शब्द पारसी में रूढ़ होकर जन्द बन गया है।

कुरआन-1 यह शब्द 'केरा' से बना। जिसका अर्थ है ऐलान करना या पढ़ना। संस्कृत क्रन्द अंग्रेजी के क्राइ और अरबी का केरा तीनों शब्दों के अर्थ समान है और कुरआन शब्द इन्ही से बना है। इसलिए कुरआन का शाब्दिक अर्थ हुआ जो पुकार कर, ऐलान कर प्रचारित किया जाए अर्थात् ईश्वर की वाणी। इस्लाम से पहले यहूदी अपनी धर्म पुस्तक को कराह कहते थी। जो शाब्दिक अर्थ में कुरआन के समान है। स्वयं कुरआन में अपने से पूर्व की धार्मिक पुस्तकों को कुरआन ही कहा गया है।इससे महर्षि दयानन्द का कथन कि सब मनुष्यों के लिए धर्म और अधर्म एक ही हैं, दो नहीं। जो कोई इनमें भेद करे तो उसको अज्ञानी और मिथ्यावादी ही समझना चाहिए।[3] अतः जो दीन धर्म पहले से ही चला आ रहा था,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उसी को महापुरूषों ने आगे बढ़ाने अर्थात् सुचारू रूप से चलाने का बीड़ा उठाया। उसमें किसी ने कोई नई बात नहीं गढ़ी।4 इन विचारों से यह स्थित होता है कि धार्मिक ज्ञान की उत्पति मनुष्य द्वारा नहीं हुई। यह नित्य व शाश्वत है। अन्वेषण करने पर धर्म की उत्पत्ति ईश्वरीय ज्ञान में हुई यह ईश्वरीय ज्ञान संसार ह प्राचीनतम पुस्तक 'वेद' है अतः धर्म की उत्पत्ति वेद ज्ञान से सिद्ध है। स्वामी दयानन्द का कहना है कि ईश्वराज्ञा वेदों से अविरूद्ध धर्म और ईश्वराज्ञा भंग वेदों के विरूद्ध अधर्म है।5 अतः वेद ही वह स्त्रोत है जिससे धार्मिक ज्ञान की धरा पारसी, यहूदी, बौद्ध, ईसाई व इस्लाम मतों की नदियों में होकर बही है।6 अर्थात सभी मत-समप्रदायों के प्रवर्तकों ने इसी वेद सम्मत धर्म को उन्नत करने का प्रयास किया था। इस विवेचन से निम्न तीन सिद्धान्त दृष्टिगोचर होते हैं-

1. धर्म सम्बन्ध किसी नई खोज का असंभव होना

2. धर्म ईश्वरीय ज्ञान वेदके सम्मत होना

3. सभी सम्प्रदायों के प्रवर्तकों द्वारा उसी बेद आधारित व एकमात्र उपलब्ध ज्ञान का उदार कराना।

इन तीनों सिद्धान्तों को मनुष्यों द्वारा आत्मासात कर लेने पर वह समझ जाएगा कि विभिन्न धर्म प्रवर्तकों ने उसी एक सनातन एवं वेद सम्मत धर्म का प्रचार-प्रसार किया है। उनका सम्मान करते हुए हमें केवल वेद आधारित धर्म का पालन ही करना चाहिए क्योंकि वही ईश्वर प्रदत्त और पक्षपात रहिए है। ऐसा मानने और करने से साम्प्रदायिक एकता का अंकुर प्रस्पफुटित होकर मानव एकता के विशाल वृक्ष में दृष्टिगोचर होगा जिसकी छाया में सम्पूर्ण पुथ्वी ग्रह सुखानूभव करेगा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संदर्भ

1. पूर्व मीमांसा- 1/1/2
2. धर्म का स्वरूप- प्रशान्त वेदालंकार, पृ.- 114
3. धर्म का आदि स्त्रोत- प. गंगा प्रसाद चीपफ जस्टिस, पृ.-1, 2
4. धर्म का आदि स्त्रोत- प. गंगा प्रसाद चीपफ जस्टिस, पृ.-1, 2
5. मनुस्मृति- 2/6
6. धर्म का आदि स्त्रोत- प. गंगा प्रसाद एम. ए. चीफ जस्टिस, पृ.- 1, 2
7. धर्म का आदि स्त्रोत- प. गंगा प्रसाद एम. ए. चीफ जस्टिस, पृ. 2 पर प्रो. मैक्समूलर द्वारा लिखित ग्रन्थ साइंस ऑफ रिलीजन का उद्धरण
8. धर्म का आदि स्त्रोत-प. गंगा प्रसाद एम. ए. चीफ जस्टिस, पृ.-3
9. धर्म का आदि स्त्रोत-प. गंगा प्रसाद एम. ए. चीफ जस्टिस, पृ-3
10. सत्यार्थ प्रकाश-स्वमन्तव्यामन्व्यप्रकाश- स्वामी दयानन्द सरस्वती पृ.-542
11. यस्न- 16/3
12. सब धर्मो की बुनीयादी एकता-डॉ. भगवानदास-पृ.-52
13. धर्म का आदि स्त्रोत-पं. गंगा प्रसाद, पृ.-5
14. मत मतान्दरों का मूल स्त्रोत वेद-प. लक्ष्मणजी आर्योपदेशक, पृष्ठ-39
15. बुद्ध और गीता धर्म-आचार्य चतुरसेन, पृ.-16
16. गीता और कुरान-सुन्दरलाल, पृ.-12
17. बुद्ध और बौद्ध धर्म-आचार्य चतुरसेन, पृ.-18
18. मतमतान्तरों का मूलस्त्रोत वेद- प.- लक्ष्मण जी, पृ-40
19. सब धर्मो की बुनियादी एकता-डॉ. भगवानदास, पृ.-53
20. श्रंपद त्मसहपवद दक चीपसवेवचीलए क्तण्ण्ब्ण श्रंपदए व्हण्45
21. बाइबिल-इब्रानियों की यात्री, 5/12
22. युहन्ना की पहली पत्री, 2/7
23. सब धर्मो की बूनीयादी एकता- डा. भगवान् दास, पृ.-53 व गीता और कुरान-सुन्दरलाल, पृ.-12, 13
24. कुरान-30/43 और 98/5
25. वेद और कुरान फैलता करते हैं-कितने दूर कितने पास-एस अब्दुल्लाह-तारिक, पृ.-15
26. मत मतान्दरों का मूल स्त्रोत-प. लक्ष्मण जी पृ.-42 एवं कुरआन- 13/38, 10/47
27. कुरआन-42/13, 4/163
28. कुरआन-43/2 व 4
29. कुरआन-2/91, 35/31
30. कुरआन-41/43
31. कुरआन-16/36
32. कुरआन-23/51-54, 4/22150-151, 5/29, 35/31, 42/7 आदि।
33. मत मतान्तरों का मूल स्त्रोत वेद- प. लक्ष्मणजी, पृ-12, जपुजी साहिब-16
34. धर्म का आदि स्त्रोत-प. गंगा प्रसाद एम.ए. चीपफ जस्टिस, पृ-4,5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. गीता व कुरआन-सुंदर लाल पृ.- 194, 185
36. सब धर्मो की बुनियादी एकता-डा. भगवानदास, पृ.-67, 68, 69
37. सब धर्मो की बूनियादी एकता-डा. भगवानदास, पृ.-70
38. धर्म का आदि स्त्रोत- पं. गंगा प्रसाद, पृ.-96 पर से उद्धृत
39. गीता और कुरआन-सुन्दरलाल पृ.-172
40. कुरआन- 15/80-91
41. ऋग्वेदादिभाष्य भूमिका-वेदोक्त धर्म विषय- महर्षि दयानन्द, पृ.-357
42. सब धर्मो की बुनीयादी एकता- डॉ. भगवानदास- कांगपफूजे का उ (रण, पृ.-52
43. धर्म का आदि स्त्रोत- प. गंगा प्रसाद एम.ए. चीपफ जस्टिस, पृ.- 544
44. धर्म का आदि स्त्रोत- प. गंगा प्रसाद एम.ए. पृ.-4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भागवत पुराण में अद्वैतवाद और भक्ति एक दार्शनिक दृष्टि

डॉ. इन्दु कुमारी
एसोशिएट प्रोफेसर, दर्शन विभाग
नारी शिक्षा निकेतन, स्नातकोत्तर महाविद्यालय, लखनऊ

अद्वैतवाद और भक्तिवाद दोनों श्रुति-स्मृति सम्मत सत्य सिद्धान्त हैं। यह निखिल चराचर जगत् एक चैतन्यरूप परम तत्व का विस्तार है। जीव जगत् और ईश्वर के रूप में जो त्रैविद्या दिखाई देता है, यह अविधा कल्पित है। अग्नि, यम, वरूण, इन्द्र, कूबेर, ब्रहा, विष्णु, रूद्र आदि उसी सदूरूप परम तत्व के रूपान्तर और नामान्तर हैं। इसी मान्यता का नाम अद्वैतवाद है।

'ईशावास्यमियं सर्वम्'
'पुरूष एवेदं सर्वम्'
'ब्रहौवेदं सर्वम्'
'सर्वं खल्विदं ब्रहा'
'एकं सद्विप्रा बहुधा वदन्ति'

इत्यादि श्रुतिवाक्य इसी सिद्धान्त की पुष्टि करते है। तत्वज्ञान के द्वारा ही इस अद्वैतरूप परम तत्व की प्राप्ति सम्भव है। ऐसा अद्वैतवादियों का मत है। उस परम तत्व की प्राप्ति भक्तिरूप उपासना से ही हो सकती है अन्य किसी उपाय से नहीं। ज्ञान और वैराग्य उस भक्ति के पूरक और पोषक हैं। ऐसा मानना भक्तिवाद कहलाता है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अद्वैतवाद और भक्तियोग में आपाततः विरोध प्रतीत होता है। इस प्रतीति को अकारण एवं निष्प्रयोजन भी नहीं कहा जा सकता। उपास्य और उपासक में भेद तो प्रत्यक्ष ही दृष्टिगत हो रहा है। इस भेद के बिना भक्ति भला कैसे सम्भव है। भगवान् ने गीता में कहा है- **पुरूषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया' 8-22** अनन्य भक्ति से ही परम पुरूष की प्राप्ति सम्भव है। अतः परम पुरूष की प्राप्ति कराना ही भक्ति का प्रयोजन है। किन्तु विचार करने पर अद्वैतवाद और भक्तिवाद का आपात विरोध वस्तुतः विरोध नहीं रह जाता। भक्ति तो अद्वैत तत्व ब्रहा तक पहुंचने का एक सोपान है। श्रुति कहती है-

'नायमात्मा प्रवचनेन लभ्या
न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनुं स्वाम्।'

अर्थात् उस परमात्मा तत्व की प्राप्ति उसे ही होती है जिसका वरण परमात्मा स्वयं करते हैं। परमात्मा केवल भक्त का ही वरण करते है अभक्तों का नहीं। स्वयम् भगवान् का स्पष्ट वचन है-

'मां च योडवभिचारेण भक्तियोगेन सेवते।
स गुणान्समतीत्यौतान् ब्रहाभूयाय कल्पते।।'

अर्थात् जो पुरूष मुझे अव्यभिचरित तीव्र भक्तियोग से भजता है वही गुणां के इस प्रपच्च को पार करके ब्रहात्व प्राप्ति में समर्थ होता है।

इस कथन से यह सिद्व होता है कि अद्वैत की प्राप्ति में भक्ति एक शक्तिशाली और निरापद माध्यम है। भक्ति में यह जो द्वैत प्रतीत हो रहा है यह अद्वैत का बाधक नहीं है अपितू हीन और माध्यम कोटि के अधिकारीयों को उस कठिन परम पद तक पहुंचाने का एक द्वार मात्र है। आचार्य गौडपाद ने माण्डूक्य कारिका में इसी तथ्य का उद्‌घाटन किया है-

'आश्रमस्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः।
उपासनोपदिष्टेयं तदर्थमनुकम्पया।।'

अर्थात् तत्वज्ञान के अधिकारी तीन प्रकार के हैं- हीन दृष्टि वाले,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

माध्यम दृष्टि वाले और उत्कृष्ट दृष्टि वाले। यह उपासना का मार्ग ऋषियों ने कारुण्यवश हीन और माध्यम कोटि के अधिकारियों के लिये उपदिष्ट किया है। इसलिये द्वैत का मार्ग अद्वैत का विरोधी नहीं अपितु

उपायः सोऽवताराय नास्ति भेदः कथंचन।

(माण्डूक्य कारिका 3/15)

अद्वैत तक पहुंचने का उपाय है। भेद तो लेशमात्र भी नहीं है। भागतव पुराण में इन दोनों सिद्धान्तों का अनूठा समन्वय प्राप्त होता है। भागवत के अनुसार वासुदेव ही परम अद्वैत तत्व हैं और भौक्ति ही उस तत्व तक पहुंचने का एकमात्र निरापद साधन है। भागवत पुराण के महत्व के विषय में जितना भी कहा जायेगा वह अल्प ही होगा। अर्थ और काम अथवा भुक्ति और मुक्ति को प्राप्त करने का सरलतम उपाय है भागवत। भागवत के शब्दों में यह निगमरूपी कल्पवुक्ष का सुमधुर फल है- **'निगमकल्पतरोर्गलितं फलम्'**। शास.त्रों के मन्थन से निकला हुआ यह दिव्य अमृत है। दारिद्रय ज्वर से दाहित, माया पिशाची से परिमर्दित तथा संसार सागर में निमग्न लोगों के उद्धार के लिये कामधेनू है।

'दारिद्रय दुःखज्वरदाहितानां
माया पिशाची परिमर्दितानाम्।
संसारसिन्धौ परिपातिनानां
क्षेमाय वै भागवतं प्रगर्जति।।'

भागवत पुराण के इस वचन में सन्देह का लेश भी नहीं है। भागवत के तत्ववेत्ता इस बात को अच्छी प्रकार जानते हैं।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नैतिक मूल्यों के विकास में परिवार व समाज का योगदान

डॉ. सुरेखा जैन
सहायक प्राध्यापिका,
महाराजा महाविद्यालय, उज्जैन

आज के विश्व में मनुष्य के आचरण में आती हुई गिरावट तथा अशांति के वातावरण को देखकर सभी प्रबुद्धजन विचारक चिंतित है। समय के साथ मूल्य भी पारिवर्तित हो रहे है। सामाजि विघटन हो रहा है और परिवार छिन्न-भिन्न हो रहे है। आज देश सामाजिक कुरितियों सांस्कृतिक धरोहर के प्रति भाषावाद जातिवाद प्रातियंता साम्प्रदायिकता व विविध संकीर्ण भावनाओं के चंगुल से बुरी तरह फंसा हुआ है। जितना ही हम स्थिति सुधारने हेतू प्रयत्न करते है उतना ही अधिक हम और त्रस्त होते है।समुदाय में. लोगों में प्रेम, स्नेह, सहांनुभूति सहयोग, सहिष्णुता, उदारवादिता, मान-सम्मान, कर्तव्यनिष्ठा, विवकेशीलता, विनम्रता तथा आत्मानुशासन में कभी दिखाई देने लगी है। अनैतिक आचरण करने से लोगों का परहेज धीरे-धीरे समाप्त होता जा रहा है। हिंसा हमारे जीवन में प्रवेश कर चुकी है। लोग आलसी होते जा रहे है। दूसरों का हिस्सा छिनकर स्वयं ले लेते है। नंबर दो का पैसा उन्हे अच्छा लगता है। पड़ोसी की भूख प्यास, कठिनाइयों, विपत्तियों, कष्टों बीमारी व अशिक्षा से उन्हे कोई सरोकार नहीं रहता।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

राक्षसी प्रकृति के लोग संपूर्ण समाज के मूल्यों को दूषित व नष्ट करने में गौरवांवित महसूस कर रहे हैं। कैसी विडम्बना है कि मनीषियों के भारत के नागरिकों का जमीर अन्तःकरण व आत्मा सुषुप्त व असहाय अवस्था में निद्रलीन है। इस अवस्था में मानव को पहुंचाने का श्रेय घर समुदाय को जाता है। अन्याय, अशांति, संघर्ष व अलगाव के युग में अंत के लिये यह जरूरी है कि परिवार तथा समुदाय के सदस्य बच्चों के मूल्यों को विकसित करने हेतु न केवल स्वयं प्रयास करें अपितु विद्यालय में मिलने वाली पूज्य शिक्षा के समर्थन हेतु उपर्युक्त वातावरण का सृजन करें। इस शोधपत्र में मूल्यों के विकास में परिवार व समाज के योगदान पर विचार किया गया है।

नैतिक मूल्यों में विकास में समाज का योगदान

किसी निश्चित भू-भाग पर रहने वाले मनुष्यों का समूह समुदाय कहलाता है। समाज उस मानव संबंधों का समग्र मिश्रण है। जो मूलभूत या सांकेतिक साधन तथा साध्य के रूप में की गई क्रियाओं से उत्पन्न हुये हो। समाज संबंधी संकल्पना सामाजिक संबंधों में परिलक्षित होती है। यह संबंध मनुष्य के क्रियाकलापों से उत्पन्न व विकसित होते व्यक्ति व समाज का संबंध है। ओटावे नामक शिक्षा व्यक्ति के अनुसार किसी भी समाज में दी जाने वाली शिक्षा समय पर इसी प्रकार बदलती है जिस प्रकार समाज बदलता है। यह भी निर्विवाद रूप से सही है कि शिक्षा व्यवस्था का स्वरूप समाज के स्वरूप को भी प्रभावित व निर्धारित करता है।

निरंकुश समाज में शिक्षा बल तथा आदेश द्वारा दी जाती है। और छोटी-छोटी गलतियों के जिसमें शारीरिक दण्ड दिया जाता है हिटलर की आज्ञा के अनुसार जर्मनी में देश प्रेम व राज्य के हित के लिये सभी प्रकार का बलिदान करने की शिक्षा दी जाती थी। जनतंत्रिय समाज में शक्ति का दमन नहीं दिया जाता व विद्यार्थियोकं को स्वतंत्रता पूर्वक अपनी रूचि के अनुसार शिक्षा ग्रहण करने की अनुमति दी जाती है। समाज के विद्यार्थियों में शारीरिक विकास के लिये व्यायामशाला क्रीड़ा स्थल आदि की व्यवस्था होती है। स्वास्थ्य के लिये टीका लगाने तथा चिकित्सालय खले व

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संचालित किये जाने व मनोरंजन हेतु पार्क, उद्यान, भ्रमण स्थल आदि की व्यवस्था की जाती है। मानसिक व समाजिक विकास के लिये पुस्तकालय रेडिया, फिल्मों, दूरदर्शन नाटकों के मंचन, भाषण आदि की व्यवस्था दी जाती विद्यालयों में नैतिक मूल्य की चर्चा हेतु वक्ताओं को आमंत्रित मूल्यों के विकास में उल्लेखनीय योगदान दिया जाता है।

समाज में मूल्य विमुखता की दशा उत्पन्न हो चुकी है। व इसे समाप्त किये बिना किसी प्रकार की सार्थक व उपयोगी मूल्य शिक्षा नहीं दी जा सकती। सर्वप्रथम हमें स्वस्थ चरित्र वाले राजनीतिज्ञों के हाथों में अपने देश की बागडोर सौपनी होगी व फिर प्रशासन में व्याप्त विभिन्न स्तरीय व बहुआयामी भ्रष्टाचार से नागरिकों को मुक्ति दिलानी होगी। जब पूरे सामाजिक वातावरण में मूल्य व्याप्त हो जायेंगे तब परिवार उन्हें अनकरण कर आसानी से अपनी मूल्यों का विकास कर सकेगा।

नैतिक मूल्यों के विकास में परिवार का योगदान

परिवार संबंधों की एक व्यवस्था है जो माता-पिता व उनकी संतानों के बीच पाई जाती है यह बालक के जीवन मतें प्रथम समाजीकरण अभिकरण है। यह अनेक लोगों का एक संगठन है। और एक सामाजिक इकाई का निर्माण करते हैं। रेमाण्ड के अनुसार दो बच्चे भले की एक विद्यालय में पढ़ते हों एक ही समाज शिक्षकों से प्रभावित होते हों। एक सा ही अध्ययन करते हों फिर भी वे अपने सामान्य ज्ञान व्यवहार और नैतिकता में पूर्णता भिन्न हो सकते हैं। वास्तव में मूल्यों की शिक्षा बच्चों में घर से शुरू होती है। जब वह अन्य व्यक्तियों व अपने माता-पिता के व्यवहार व कार्यों को देखते हैं। ज़ब वह अनौपचारिक रूप से मूल्यों की शिक्षा पाता है यदि परिवार का वातावरण अच्छा होता है तो व्यक्ति की विचारधारा और उसके विकास पर प्रशंसनीय प्रभाव पड़ता है।

फ्रायड व एडलर ने व्यक्ति के निर्माण में बाल्यकाल के अनुभवों को महत्वपूर्ण माना है। लड़के अपने पिता व लडकिया अपनी मॉ की तरह होना चाहती है। परिवार में अधिगम की परिस्थितियों के प्रति अधिक संवेदनशील होते है। तथा घर में सीखी गयी सामाजिक बातें अधिक समय

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तक स्थायी रहती है। और यही बातें बाद में घर के बाहर मिलने वाले अनुभवो से भी रुपांतरित होती रहती है।

माता पिता निम्न कार्यलापों द्वारा बच्चों के मूल्य प्रतिमानों का विकास कर सकते है।

1. माता-पिता बच्चों को परपंरागत मूल्यों के प्रति आस्थावान बना सकते है। परंतू ऐसा करते समय अंधप्रयत्नों को प्रोत्साहन नही देना चाहिये।
2. माता-पिता बच्चों पर मूल्य थोप नहीं सकते है। उन्हे बच्चों को स्वयं अच्छे लगने वाले मूल्यों के अनुरूप आचरण करने के उपदेश नही देना चाहिये।
3. परिवार के सदस्यो को दी जाने वाली शिक्षा का उपहास नही करना चाहिये। मूल्यों में आस्था रखने वाले शिक्षको व अन्य व्यक्तियों पर व्यग्य नहीं करना चाीये।
4. बच्चों में ऐसा भाव उत्पन्न करना चाहिये कि वे मूल्य विश्लेषण स्पटीकरण चितन व आदि में सक्रिय भाग लेकर अपने मूल्यो को स्वरूप प्रदान कर सकें।
5. बच्चे वातावरण से अच्छी बाते उतनी जल्दी नहीं सीखते जितनी की बूरी बातें सीखते है। अतः माता-पिता को कूसंगति से बचाने हेतू सदैव सावधान रहना चाहिये।
6. माता-पिता बच्चो को मूल आधारित कहानी बनाने व सुनने के अवसर देकर भी उसमें मूल्य विकसित कर सकते है। मूल्य आधारित व्यवहारों के प्रदर्शन के लिए बच्चो को उपर्युक्त पुरस्कार मिलना चाहिए।
7. आज जब बालक यह देखता है कि मूल्य विमुख व्यवहार व भ्रष्ट व्यक्ति अधिक सुखी व सुविधा संपन्न है। तब उसे मूल्यो से विरक्ति हो जाती है। ऐसे समय में भी हताश बच्चो को अपने मूल्यों के प्रति आस्थावान रहने के लिए प्रेरित करना चाहिये।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. अपने निर्णयो के लिए स्वय को उत्तरदायी मानने की प्रवृत्ति विकसित करने हेतु माता-पिता को बच्चो को स्वतंत्रता पूर्वक निर्णय लेने व अपने निर्णय के परिणामों का सामना करने हेतु अवसर देना चाहिए।

उपसंहार

अंत में मैं यह कहना चाहूंगी कि नैतिक मूल्यों के विकास में परिवार व समाज की भूमिका अधिक महत्वपूर्ण है विधालय व परिवार व समाज तीनो अभिकरणों को मूल्यो भी शिक्षा में रुचि होना चाहिए। मूल्यों के विकास के लिये अधिगम अनुभव प्रदान करने भी व्यस्था करनी चाहिये। निर्धनता के अभिशाप से भारतीवासी को मुक्त कराना है तथा मूल्यों में आस्था न रखने वालों से देश को बचाना है।

संदर्भ

1. पांडेय, डॉ. रामशक्ल- मूल्य शिक्षा, विनोद पुस्तक मंदिर आगरा, 1963
2. सूरती, डॉ. उर्वशी-नैतिक शिक्षा और बाल विकास, आस्थाराम एण्ड संस दई दिल्ली
3. कृष्ण कांता, नैतिक शिक्षा-प्रभात प्रकाशन दिल्ली, 1997
4. नंद, डॉ. विजय कुमार, नैतिक जीवन को सिद्धान्त, गुप्ता पब्लिकेशन इन्दौर
5. ड्यूवी, जान-नैतिक जीवन का सिद्धान्त आत्माराम एण्ड संस, दिल्ली 1993
6. तिवारी, डॉ. गोविन्द-नैतिक एवं शरीरिक शिक्षा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भारतीय समाज व धर्म में नैतिकता

लक्ष्मी मेहर
शा. माधव महाविद्यालय, उज्जैन

किसी भी देश का दर्शन वहां की सभ्यता व संस्कृति का दर्पण होता है। हर समाज व देश की चिन्तन परंम्परा वहां की संस्कृति व सभ्यता के द्वारा प्रभावित होती है। हमारी भारतीय चिन्तन प्रणाली भी इसी प्रकार की है। देशकाल व सामाजिक परिस्थितियों के कारण मानव जीवन के लक्ष्य व विचारों में अनेक परिवर्तन देखने मिलें है।

आरम्भिक अवस्था से भारतीय समाज अनेक धर्म वर्णो व वर्गो में बंटा हुआ था तथा उन सभी धर्मो व वर्णो की अपनी परम्पराएं, रहन-सहन, आचार-विचार, व व्यवहार भिन्न-भिन्न होते है। भारतीय समाजों के आचार-विचार, रहन-सहन व संस्कृति, ज्ञान दर्शन परम्परा व व्यवहार का पता हमें धर्म व सामाजिक विभाजन के द्वारा चलता है।

वैदिक काल से लेकर अब तक भारत की सभ्यता व संस्कृति उन्नतिशील रही है। नैतिक विचार हमारे धर्मग्रन्थों द्वारा प्राचीन काल से चले आ रहे है। 'स्मृतिकारों का कहना है कि अतिप्राचीन काल में स्वर्णयुग स्थापित था। लोगों का आचरण नीतियुक्त था किन्तु आगे चलकर उनके जीवन में बेईमानी, छलकपट की भावना आती चली गई इसी कारण विद्वानों व राजाओं ने कानूनों निर्माण किया। मनु ने कहा कि सतयुग में धर्म पूर्णरूप से विराजमान था, किन्तु जैसे-जैसे समय बदला आगे चलकर

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

चोरी, झूठ व धोखाधडीके कारण क्रमशः तीनों युगों में धर्म का धीरे-धीरे पतन होता चला गया।1

देश पर अनेक राजाओं के आक्रमण हुए जिसके कारण भारतीय नैतिक विचारों और सामाजिक संस्थाओं को अनेक कठिनाईयों का सामना करना पड़ा। विदेशियों ने हमारी भारतीय परम्पराओं व नैतिक विचारों को कई बार नष्ट करने का प्रयत्न किया किन्तु भारतीय संस्कृति में नैतिक विचारों की जड़े बहुत मजबूत थी, जिन्हें विदेशी शासक समाप्त करने में विफल हो गए। सदियों से चले आ रहे इस संघर्ष से समाज में जो परिवर्तन आए वे भारतीय संस्कृति के अभिन्न अंग बन कर रह गये। किन्तु भारतीय नैतिक विचारों में आज भी हमें वैदिक विचारों की झलक दिखाई देती है।

वर्तमान समय में समाज के स्वरूप में आये बदलाव के कारण साम्प्रदायिकता व अहंकार हावी होता जा रहा है जिस कारण वह समाज में सामंजस्य स्थापित नहीं कर पा रहा है। उनका सीमित दृष्टीकोण धर्म, जाति, राष्ट्र में दूरियां बढ़ा रहा है, परिणामस्वरूप वह अपनी संस्कृति व पराम्पराओं व नैतिकता से दूर होता जा रहा है। सम्बन्ध विच्छेद दिखाई देने लगे है, जिस कारण कलह, मानसिक तनाव, अशांति, युद्ध, मारकाट जैसी कु-प्रवृत्तियां समाज में बढ़ती जा रही है, जो कि राजनैतिक सामाजिक, पारिवारिक, आर्थिक, धार्मिक कई प्रकार की समस्याओं को जन्म दे रही है।

ऐसी स्थिति में एक ऐसे समाज की आवश्यकता है जो कि आध्यात्मिक व नैतिकता की नींव पर टिक हो। आध्यात्मिकता व्यक्ति के चरित्र को पूर्ण व गुणों को विकसित करती है। स्वयं व्यक्ति के अंदर ही नैतिकता, धार्मिकता साहित्यिकता, कलात्मकता, परोपकारिता, कर्तव्य पुरायणता, न्यायशीलता पुरूषार्थतता, कार्यकटुता, नम्रता धैर्य, सुशीलता जैसे सैकड़ों गुणों की अभिव्यक्ति को सम्भव बना सके। 'नैतिकता सब प्रकार की दुर्बलताओं के विरूद्ध है वह पूर्णतः स्वतन्त्र है। नैतिक विकास समाज के लिये स्वतन्त्र व अनिवार्य है तथा मानव अपना नैतिक विकास परिवार व समाज में रहकर ही कर सकता है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

में शब्द था और परमेश्वर के साथ था और शब्द ही परमेश्वर था। यही आदि में परमेश्वर के साथ था। सब कुछ इसी के द्वारा उत्पन्न हुआ।' यह आयत सृष्टि के प्रारम्भ में ही ईश्वरीय ज्ञान के प्रकाश का समर्थन करती है। इसके 'इब्रानियों की पत्री' नामक अध्याय में उल्लेख है कि 'अब इस बात की आवश्यकता है कि कोई व्यक्ति ईश्वरीय ज्ञान के आरम्भिक सिद्धान्त तुम्हे फिर बताएं।3 'युहन्ना कहता है ' ऐ बीबी! मैं तुझे कोई नई आज्ञा नहीं देता, अपितु वही जो आदि से हममें है लिखता हूं और तुझसे अनुनय-विनय करके कहता हूं-यह वही आज्ञा है- जो तुमने आरम्भ में सुनी है।4' एक अन्य स्थान पर लिखा है कि क्या कोई ऐसी बात है जिसके लिए यह कहा जा सके कि यह नवीन बात है। अर बात पहले से चली आ रही है। हर बात सनातन है, सूर्य के नीचे कोई बात नवीन नहीं है। ऐसा ही वक्तव्य यीशू ने दिया कि मैं पुराने धर्म और पहले के नवियों के कार्य नष्ट करने के लिए नहीं आया अपितु उसे पूर्ण करने आया हूं।5

यीशू का यह ईसाई मत कुछ शताब्दियों तक मूल धर्म की आंशिक सुरक्षा करता रहा। लेकिन शीघ्र ही यह भी पतित होकर मिथ्या विश्वास व मूर्तिपूजा के ढकोसलों में फंस गया। उस समय मुहम्मद साहब अपने प्रबल ऐकेश्वरवाद के प्रचारार्थ उद्यत हुए। इनका मत 'इस्लाम' नाम से प्रसिद्ध है। इस्लाम की पवित्र पुस्तक कुरआन मजीद नें सनातन धर्म को दीन-ए-कयियम6 बताया है, इसी को अरबी भाषा में 'इस्लाम' कहा गया है।7 यह नित्य धर्म ही वह है जिसका प्रचार मुहम्मद सहाब ने किया। जो उन्होंने 'लोहे महफूज' नामक मूल धर्म ग्रन्थ से लिया था। कुरान में लिखा है कि प्रारम्भ मे सभी एक ही धर्म को मानते थे फिर परस्पर मतभेद रखने लगे तो परमेश्वर ने अपने दूत भेजे।8 अन्य स्थान पर कहा गया है कि उसने तुम्हारे लिए वही धर्म नियुक्त किया जो उसने नूह पर अवतीर्ण किया था और जो हमने तुम पर अवतीर्ण किया और वही जो हमने इब्राहीम व मूसा व ईसा पर यह कहते हुए उतारा था कि धर्म को स्थापित करना तथा इसमें परस्पर टुकड़े-टुकड़े न हो जाना।9 सूरत अज्जुखरुफ की आयत दो से चार में कहा कि 'अलकिताब' रोशन करने वाली है। हमने इस कुरान को अरबी में इसलिए बना दिया है कि तुम्हारी समझ में आ जावे। वस्तुतः

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यह उस उम्मुल (मां) किताब- लोहे महफूज मैं से लिखा है जो कि हमारे पास है और जिसमें बड़ी हिकमत की चीज है।10 यही वह सच्चाई है जो अपने से पहले की मजहबी किताबों की तसदीक (शिक्षाओं को सच बताता है) करता है।11 तुमसे ऐसी कोई बात नही कही गई जो सचमुच तुमसे पहले के रसूलों को न कही गई हो।12 अल्लाह ने जितने रंसूल इससे पहले भेजे है, सब ने यही उपदेश किया है।1 ईश्वर द्वारा प्राचीन काल में प्रदत्त धर्म का ही मुहम्मद सहाब ने प्रचार किया उनका अपना बनाया कोई 'धर्म' न था, इसके प्रमाण कुरआन में अनेक है।2

ऐसा ही अन्य मत प्रवर्तकों के सम्बन्ध में कहा जा सकता है। गुरूनानक का भी यही कहना था कि ईश्वर और उसकी ओर से एक ही धर्म है।3

गावनि पंण्डित पड़नि रखीसर जुगु-जुगु वेदा नाले

अर्थात युग युगान्तरों से वेदों के अध्ययन से ऋषिगण धर्म की महिमा कहते आए है। इस प्रकार ये समस्त धर्माचार्य वास्तव में धर्म के संशोध्क थे। इन सभी ने अपनी शैली में परमेश्वर और उस समय के वर्तमान मत को उन्नत बनाने का प्रयत्न किया।4 अतः धर्म का चोगा पहने ये मतविशेष देशकाल, जाति, अपने प्रवर्तक के नाम से प्रचालित मतों के नाम भी इसी भाव को दर्शाते हुए बताते हैं कि ये सभी एकमात्र 'धर्म' का ही प्रचार कर रहे है। यथा-

वैदिक-यथार्थ ज्ञान का धर्म

सनातन-अनादि काल से चला आनेवाला प्राचीन धर्म

बौद्ध-बुद्धत्व प्राप्ति निर्वाण प्राप्तिद्ध का बौद्धिक धर्म

आर्य-श्रेष्ठ मनुष्यों के आचरण वाला

क्रिश्चियनिटी-क्रिस्टास अर्थात् ईश्वरीय ज्ञान में ओत प्रोत

इस्लाम-सल्म या शान्ति का मार्ग कुछ लोग इसे 'सलम' शबर से व्युत्पन्न मानते हैं जिसका अर्थ है गर्दन झुकाना या अपने को किसी की इच्छा पर छोड़ना- श्रद्धापूर्वक समर्पण। इस प्रकार 'इस्लाम' का अर्थ स्वयं को ईश्वर के अर्पण कर देना अर्थात् 'ईश्वरप्रणिधान'। मुसलमान का अर्थ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

हुआ जिसने मुकम्मल- निश्चित रूप से स्वयं को ईश्वर की इच्छा पर छोड़ दिया।

शिन्तो-आत्माओं का रास्ता

ताओ-रास्ता (ईश्वर प्राप्ति के लिए)

सिख- अर्थात सद्गुरू ईश्वर के सद्शिष्यों का मार्ग।

इसी प्रकार इन मतों की पुस्तकों के नाम भी मौलिक एकता का बोध कराते है।

वेद-ईश्वर प्रदत्त ज्ञान जिससे विचारपूर्वक ईश्वर, जीव, प्रकृति की सता जानकर उचित लाभ लिया जा सके। (विद् धातु में घत्र प्रत्यय करने से वेद शब्द सिद्ध होता जिसका अर्थ सत्ता, ज्ञान, लाभ, विचार है।)

धम्मपद7-धर्म का मार्ग। धर्म, पद-मार्ग।

त्रिपिटक-अर्थात् त्रि तीन पिटारी या पेटी, ( ) जिसमें सुत्त, अभिधम्म और विनय है। जो ज्ञान, कर्म, उपासना की बोधक पिटारियां हैं।

जन्द अवेस्ता8-जन्द अर्थात् छन्द। जो छन्दस् का अभ्रंश है। वेदों की भाषा शैली छन्दमय है इसलिए इन्हें छन्दूस भी कहते हैं। दंश्वरीय ज्ञान की पवित्र पुस्तक के लिए यह शब्द पारसी में रूढ़ होकर जन्द बन गया है।

कुरआन-1 यह शब्द 'केरा' से बना। जिसका अर्थ है ऐलान करना या पढ़ना। संस्कृत क्रन्द अंग्रेजी के क्राइ और अरबी का केरा तीनों शब्दों के अर्थ समान है और कुरआन शब्द इन्ही से बना है। इसलिए कुरआन का शाब्दिक अर्थ हुआ जो पुकार कर, ऐलान कर प्रचारित किया जाए अर्थात् ईश्वर की वाणी। इस्लाम से पहले यहूदी अपनी धर्म पुस्तक को कराह कहते थी। जो शाब्दिक अर्थ में कुरआन के समान है। स्वयं कुरआन में अपने से पूर्व की धार्मिक पुस्तकों को कुरआन ही कहा गया है।इससे महर्षि दयानन्द का कथन कि सब मनुष्यों के लिए धर्म और अधर्म एक ही हैं, दो नहीं। जो कोई इनमें भेद करे तो उसको अज्ञानी और मिथ्यावादी ही समझना चाहिए।[3] अतः जो दीन धर्म पहले से ही चला आ रहा था,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उसी को महापुरूषों ने आगे बढ़ाने अर्थात् सुचारू रूप से चलाने का बीड़ा उठाया। उसमें किसी ने कोई नई बात नहीं गढ़ी।4 इन विचारों से यह स्थित होता है कि धार्मिक ज्ञान की उत्पति मनुष्य द्वारा नहीं हुई। यह नित्य व शाश्वत है। अन्वेषण करने पर धर्म की उत्पत्ति ईश्वरीय ज्ञान में हुई यह ईश्वरीय ज्ञान संसार ेह प्राचीनतम पुस्तक 'वेद' है अतः धर्म की उत्पत्ति वेद ज्ञान से सिद्ध है। स्वामी दयानन्द का कहना है कि ईश्वराज्ञा वेदों से अविरूद्ध धर्म और ईश्वराज्ञा भंग वेदों के विरूद्ध अधर्म है।5 अतः वेद ही वह स्त्रोत है जिससे धार्मिक ज्ञान की धरा पारसी, यहूदी, बौद्ध, ईसाई व इस्लाम मतों की नदियों में होकर बही है।6 अर्थात सभी मत-समप्रदायों के प्रवर्तकों ने इसी वेद सम्मत धर्म को उन्नत करने का प्रयास किया था। इस विवेचन से निम्न तीन सिद्धान्त दृष्टिगोचर होते हैं-

1. धर्म सम्बन्ध किसी नई खोज का असंभव होना

2. धर्म ईश्वरीय ज्ञान वेदके सम्मत होना

3. सभी सम्प्रदायों के प्रवर्तकों द्वारा उसी बेद आधारित व एकमात्र उपलब्ध ज्ञान का उदार कराना।

इन तीनों सिद्धान्तों को मनुष्यों द्वारा आत्मासात कर लेने पर वह समझ जाएगा कि विभिन्न धर्म प्रवर्तकों ने उसी एक सनातन एवं वेद सम्मत धर्म का प्रचार-प्रसार किया है। उनका सम्मान करते हुए हमें केवल वेद आधारित धर्म का पालन ही करना चाहिए क्योंकि वही ईश्वर प्रदत्त और पक्षपात रहिए है। ऐसा मानने और करने से साम्प्रदायिक एकता का अंकुर प्रस्पफुटित होकर मानव एकता के विशाल वृक्ष में दृष्टिगोचर होगा जिसकी छाया में सम्पूर्ण पुथ्वी ग्रह सुखानूभव करेगा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संदर्भ

1. पूर्व मीमांसा- 1/1/2
2. धर्म का स्वरूप- प्रशान्त वेदालंकार, पृ.- 114
3. धर्म का आदि स्त्रोत- प. गंगा प्रसाद चीपफ जस्टिस, पृ.-1, 2
4. धर्म का आदि स्त्रोत- प. गंगा प्रसाद चीपफ जस्टिस, पृ.-1, 2
5. मनुस्मृति- 2/6
6. धर्म का आदि स्त्रोत- प. गंगा प्रसाद एम. ए. चीफ जस्टिस, पृ.- 1, 2
7. धर्म का आदि स्त्रोत- प. गंगा प्रसाद एम. ए. चीफ जस्टिस, पृ. 2 पर प्रो. मैक्समूलर द्वारा लिखित ग्रन्थ साइंस ऑफ रिलीजन का उद्धरण
8. धर्म का आदि स्त्रोत-प. गंगा प्रसाद एम. ए. चीफ जस्टिस, पृ.-3
9. धर्म का आदि स्त्रोत-प. गंगा प्रसाद एम. ए. चीफ जस्टिस, पृ-3
10. सत्यार्थ प्रकाश-स्वमन्तव्यामन्व्यप्रकाश- स्वामी दयानन्द सरस्वती पृ.-542
11. यस्न- 16/3
12. सब धर्मो की बुनीयादी एकता-डॉ. भगवानदास-पृ.-52
13. धर्म का आदि स्त्रोत-पं. गंगा प्रसाद, पृ.-5
14. मत मतान्दरों का मूल स्त्रोत वेद-प. लक्ष्मणजी आर्योपदेशक, पृष्ठ-39
15. बुद्ध और गीता धर्म-आचार्य चतुरसेन, पृ.-16
16. गीता और कुरान-सुन्दरलाल, पृ.-12
17. बुद्ध और बौद्ध धर्म-आचार्य चतुरसेन, पृ.-18
18. मतमतान्तरों का मूलस्त्रोत वेद- प.- लक्ष्मण जी, पृ-40
19. सब धर्मो की बुनियादी एकता-डॉ. भगवानदास, पृ.-53
20. श्रंपद त्मसहपवद दक चीपसवेवचीलए क्तण ॅ ण्ब्ण श्रंपदए च्हण्45
21. बाइबिल-इब्रानियों की यात्री, 5/12
22. युहन्ना की पहली पत्री, 2/7
23. सब धर्मो की बूनीयादी एकता- डा. भगवान् दास, पृ.-53 व गीता और कुरान-सुन्दरलाल, पृ.-12, 13
24. कुरान-30/43 और 98/5
25. वेद और कुरान फैलता करते हैं-कितने दूर कितने पास-एस अब्दुल्लाह-तारिक, पृ.-15
26. मत मतान्दरों का मूल स्त्रोत-प. लक्ष्मण जी पृ.-42 एवं कुरआन- 13/38, 10/47
27. कुरआन-42/13, 4/163
28. कुरआन-43/2 व 4
29. कुरआन-2/91, 35/31
30. कुरआन-41/43
31. कुरआन-16/36
32. कुरआन-23/51-54, 4/22150-151, 5/29, 35/31, 42/7 आदि।
33. मत मतान्तरों का मूल स्त्रोत वेद- प. लक्ष्मणजी, पृ-12, जपुजी साहिब-16
34. धर्म का आदि स्त्रोत-प. गंगा प्रसाद एम.ए. चीपफ जस्टिस, पृ-4,5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. गीता व कुरआन-सुंदर लाल पृ.- 194, 185
36. सब धर्मो की बुनियादी एकता-डा. भगवानदास, पृ.-67, 68, 69
37. सब धर्मो की बूनियादी एकता-डा. भगवानदास, पृ.-70
38. धर्म का आदि स्त्रोत- पं. गंगा प्रसाद, पृ.-96 पर से उद्धृत
39. गीता और कुरआन-सुन्दरलाल पृ.-172
40. कुरआन- 15/80-91
41. ऋग्वेदादिभाष्य भूमिका-वेदोक्त धर्म विषय- महर्षि दयानन्द, पृ.-357
42. सब धर्मो की बुनीयादी एकता- डॉ. भगवानदास- कांगपफूजे का उ (रण, पृ.-52
43. धर्म का आदि स्त्रोत- प. गंगा प्रसाद एम.ए. चीपफ जस्टिस, पृ.- 544
44. धर्म का आदि स्त्रोत- प. गंगा प्रसाद एम.ए. पृ.-4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भागवत पुराण में अद्वैतवाद और भक्ति एक दार्शनिक दृष्टि

डॉ. इन्दु कुमारी
एसोशिएट प्रोफेसर, दर्शन विभाग
नारी शिक्षा निकेतन, स्नातकोत्तर महाविद्यालय, लखनऊ

अद्वैतवाद और भक्तिवाद दोनों श्रुति-स्मृति सम्मत सत्य सिद्धान्त हैं। यह निखिल चराचर जगत् एक चैतन्यरूप परम तत्व का विस्तार है। जीव जगत् और ईश्वर के रूप में जो त्रैविद्या दिखाई देता है, यह अविधा कल्पित है। अग्नि, यम, वरूण, इन्द्र, कूबेर, ब्रहा, विष्णु, रूद्र आदि उसी सद्रूप परम तत्व के रूपान्तर और नामान्तर हैं। इसी मान्यता का नाम अद्वैतवाद है।

'ईशावास्यमियं सर्वम्'
'पुरूष एवेदं सर्वम्'
'ब्रहौवेदं सर्वम्'
'सर्वं खल्विदं ब्रहा'
'एकं सद्विप्रा बहुधा वदन्ति'

इत्यादि श्रुतिवाक्य इसी सिद्धान्त की पुष्टि करते है। तत्वज्ञान के द्वारा ही इस अद्वैतरूप परम तत्व की प्राप्ति सम्भव है। ऐसा अद्वैतवादियों का मत है। उस परम तत्व की प्राप्ति भक्तिरूप उपासना से ही हो सकती है अन्य किसी उपाय से नहीं। ज्ञान और वैराग्य उस भक्ति के पूरक और पोषक हैं। ऐसा मानना भक्तिवाद कहलाता है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अद्वैतवाद और भक्तियोग में आपाततः विरोध प्रतीत होता हैं। इस प्रतीति को अकारण एवं निष्प्रयोजन भी नहीं कहा जा सकता। उपास्य और उपासक में भेद तो प्रत्यक्ष ही दृष्टिगत हो रहा है। इस भेद के बिना भक्ति भला कैसे सम्भव है। भगवान् ने गीता में कहा है- **पुरूषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया'** 8-22 अनन्य भक्ति से ही परम पुरूष की प्राप्ति सम्भव है। अतः परम पुरूष की प्राप्ति कराना ही भक्ति का प्रयोजन है। किन्तु विचार करने पर अद्वैतवाद और भक्तिवाद का आपात विरोध वस्तुतः विरोध नहीं रह जाता। भक्ति तो अद्वैत तत्व ब्रहा तक पहुंचने का एक सोपान है। श्रुति कहती है-

'नायमात्मा प्रवचनेन लभ्या
न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनुं स्वाम्।'

अर्थात् उस परमात्मा तत्व की प्राप्ति उसे ही होती है जिसका वरण परमात्मा स्वयं करते हैं। परमात्मा केवल भक्त का ही वरण करते है अभक्तों का नहीं। स्वयम् भगवान् का स्पष्ट वचन है-

'मां च योऽवभिचारेण भक्तियोगेन सेवते।
स गुणान्समतीत्यौतान् ब्रहाभूयाय कल्पते।।'

अर्थात् जो पुरूष मुझे अव्यभिचरित तीव्र भक्तियोग से भजता है वही गुणां के इस प्रपच्च को पार करके ब्रहात्व प्राप्ति में समर्थ होता है।

इस कथन से यह सिद्व होता है कि अद्वैत की प्राप्ति में भक्ति एक शक्तिशाली और निरापद माध्यम है। भक्ति में यह जो द्वैत प्रतीत हो रहा है यह अद्वैत का बाधक नहीं है अपितू हीन और माध्यम कोटि के अधिकारीयों को उस कठिन परम पद तक पहुंचाने का एक द्वार मात्र है। आचार्य गौडपाद ने माण्डूक्य कारिका में इसी तथ्य का उद्घाटन किया है-

'आश्रमस्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः।
उपासनोपदिष्टेयं तदर्थमनुकम्पया।।'

अर्थात् तत्वज्ञान के अधिकारी तीन प्रकार के हैं- हीन दृष्टि वाले,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

माध्यम दृष्टि वाले और उत्कृष्ट दृष्टि वाले। यह उपासना का मार्ग ऋषियों ने कारुण्यवश हीन और माध्यम कोटि के अधिकारियों के लिये उपदिष्ट किया है। इसलिये द्वैत का मार्ग अद्वैत का विरोधी नहीं अपितु

उपायः सोऽवताराय नास्ति भेदः कथंचन।

(माण्डूक्य कारिका 3/15)

अद्वैत तक पहुंचने का उपाय है। भेद तो लेशमात्र भी नहीं है। भागतव पुराण में इन दोनों सिद्धान्तों का अनूठा समन्वय प्राप्त होता है। भागवत के अनुसार वासुदेव ही परम अद्वैत तत्व हैं और भौंक्ति ही उस तत्व तक पहुंचने का एकमात्र निरापद साधन है। भागवत पुराण के महत्व के विषय में जितना भी कहा जायेगा वह अल्प ही होगा। अर्थ और काम अथवा भुक्ति और मुक्ति को प्राप्त करने का सरलतम उपाय है भागवत। भागवत के शब्दों में यह निगमरूपी कल्पवुक्ष का सुमधुर फल है- **'निगमकल्पतरोर्गलितं फलम्'**। शास.त्रों के मन्थन से निकला हुआ यह दिव्य अमृत है। दारिद्रिय ज्वर से दाहित, माया पिशाची से परिमर्दित तथा संसार सागर में निमग्न लोगों के उद्धार के लिये कामधेनू है।

'दारिद्रय दुःखज्वरदाहितानां
माया पिशाची परिमर्दितानाम्।
संसारसिन्धौ परिपातिनानां
क्षेमाय वै भागवतं प्रगर्जति।।'

भागवत पुराण के इस वचन में सन्देह का लेश भी नहीं है। भागवत के तत्ववेत्ता इस बात को अच्छी प्रकार जानते हैं।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नैतिक मूल्यों के विकास में परिवार व समाज का योगदान

डॉ. सुरेखा जैन
सहायक प्राध्यापिका,
महाराजा महाविद्यालय, उज्जैन

आज के विश्व में मनुष्य के आचरण में आती हुई गिरावट तथा अशांति के वातावरण को देखकर सभी प्रबुद्धजन विचारक चिंतित है। समय के साथ मूल्य भी पारिवर्तित हो रहे है। सामाजि विघटन हो रहा है और परिवार छिन्न-भिन्न हो रहे है। आज देश सामाजिक कुरितियों सांस्कृतिक धरोहर के प्रति भाषावाद जातिवाद प्रातियंता साम्प्रदायिकता व विविध संकीर्ण भावनाओं के चंगुल से बुरी तरह फंसा हुआ है। जितना ही हम स्थिति सुधारने हेतू प्रयत्न करते है उतना ही अधिक हम और त्रस्त होते है।समुदाय में. लोगें में प्रेम, स्नेह, सहानुभूति सहयोग, सहिष्णुता, उदारवादिता, मान-सम्मान, कर्तव्यनिष्ठा, विवकेशीलता, विनम्रता तथा आत्मानुशासन में कभी दिखाई देने लगी है। अनैतिक आचरण करने से लोगों का परहेज धीरे-धीरे समाप्त होता जा रहा है। हिंसा हमारे जीवन में प्रवेश कर चुकी है। लोग आलसी होते जा रहे है। दूसरों का हिस्सा छिनकर स्वयं ले लेते है। नंबर दो का पैसा उन्हे अच्छा लगता है। पड़ोसी की भूख प्यास, कठिनाइयों, विपत्तियों, कष्टों बीमारी व अशिक्षा से उन्हे कोई सरोकार नहीं रहता।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

राक्षसी प्रकृति के लोग संपूर्ण समाज के मूल्यों को दूषित व नष्ट करने में गौरवांवित महसूस कर रहे हैं। कैसी विडम्बना है कि मनीषियों के भारत के नागरिकों का जमीर अन्तःकरण व आत्मा सुषुप्त व असहाय अवस्था में निद्रलीन है। इस अवस्था में मानव को पहुंचाने का श्रेय घर समुदाय को जाता है। अन्याय, अशांति, संघर्ष व अलगाव के युग में अंत के लिये यह जरूरी है कि परिवार तथा समुदाय के सदस्य बच्चों के मूल्यों को विकसित करने हेतु न केवल स्वयं प्रयास करें अपितु विद्यालय में मिलने वाली पूज्य शिक्षा के समर्थन हेतु उपर्युक्त वातावरण का सृजन करें। इस शोधपत्र में मूल्यों के विकास में परिवार व समाज के योगदान पर विचार किया गया है।

नैतिक मूल्यों में विकास में समाज का योगदान

किसी निश्चित भू-भाग पर रहने वाले मनुष्यों का समूह समुदाय कहलाता है। समाज उस मानव संबंधों का समग्र मिश्रण है। जो मूलभूत या सांकेतिक साधन तथा साध्य के रूप में की गई क्रियाओं से उत्पन्न हुये हो। समाज संबंधी संकल्पना सामाजिक संबंधों में परिलक्षित होती है। यह संबंध मनुष्य के क्रियाकलापों से उत्पन्न व विकसित होते व्यक्ति व समाज का संबंध है। ओटावे नामक शिक्षा व्यक्ति के अनुसार किसी भी समाज में दी जाने वाली शिक्षा समय पर इसी प्रकार बदलती है जिस प्रकार समाज बदलता है। यह भी निर्विवाद रूप से सही है कि शिक्षा व्यवस्था का स्वरूप समाज के स्वरूप को भी प्रभावित व निर्धारित करता है।

निरंकुश समाज में शिक्षा बल तथा आदेश द्वारा दी जाती है। और छोटी-छोटी गलतियों के जिसमें शारीरिक दण्ड दिया जाता है हिटलर की आज्ञा के अनुसार जर्मनी में देश प्रेम व राज्य के हित के लिये सभी प्रकार का बलिदान करने की शिक्षा दी जाती थी। जनतंत्रिय समाज में शक्ति का दमन नहीं दिया जाता व विद्यार्थियोकं को स्वतंत्रता पूर्वक अपनी रूचि के अनुसार शिक्षा ग्रहण करने की अनुमति दी जाती है। समाज के विद्यार्थियों में शारीरिक विकास के लिये व्यायामशाला क्रीड़ा स्थल आदि की व्यवस्था होती है। स्वास्थ्य के लिये टीका लगाने तथा चिकित्सालय खले व

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संचालित किये जाने व मनोरंजन हेतु पार्क, उद्यान, भ्रमण स्थल आदि की व्यवस्था की जाती है। मानसिक व समाजिक विकास के लिये पुस्तकालय रेडिया, फिल्मों, दूरदर्शन नाटकों के मंचन, भाषण आदि की व्यवस्था दी जाती विद्यालयों में नैतिक मूल्य की चर्चा हेतु वक्ताओं को आमंत्रित मूल्यों के विकास में उल्लेखनीय योगदान दिया जाता है।

समाज में मूल्य विमुखता की दशा उत्पन्न हो चुकी है। व इसे समाप्त किये बिना किसी प्रकार की सार्थक व उपयोगी मूल्य शिक्षा नहीं दी जा सकती। सर्वप्रथम हमें स्वस्थ चरित्र वाले राजनीतिज्ञों के हाथों में अपने देश की बागडोर सौपनी होगी व फिर प्रशासन में व्याप्त विभिन्न स्तरीय व बहुआयामी भ्रष्टाचार से नागरिकों को मुक्ति दिलानी होगी। जब पूरे सामाजिक वातावरण में मूल्य व्याप्त हो जायेंगे तब परिवार उन्हें अनकरण कर आसानी से अपनी मूल्यों का विकास कर सकेगा।

नैतिक मूल्यों के विकास में परिवार का योगदान

परिवार संबंधों की एक व्यवस्था है जो माता-पिता व उनकी संतानों के बीच पाई जाती है यह बालक के जीवन मतें प्रथम समाजीकरण अभिकरण है। यह अनेक लोगों का एक संगठन है। और एक सामाजिक इकाई का निर्माण करते हैं। रेमाण्ड के अनुसार दो बच्चे भले की एक विद्यालय में पढ़ते हों एक ही समाज शिक्षकों से प्रभावित होते हों। एक सा ही अध्ययन करते हों फिर भी वे अपने सामान्य ज्ञान व्यवहार और नैतिकता में पूर्णता भिन्न हो सकते हैं। वास्तव में मूल्यों की शिक्षा बच्चों में घर से शुरू होती है। जब वह अन्य व्यक्तियों व अपने माता-पिता के व्यवहार व कार्यों को देखते हैं। ज़ब वह अनौपचारिक रूप से मूल्यों की शिक्षा पाता है यदि परिवार का वातावरण अच्छा होता है तो व्यक्ति की विचारधारा और उसके विकास पर प्रशंसनीय प्रभाव पड़ता है।

फ्रायड व एडलर ने व्यक्ति के निर्माण में बाल्यकाल के अनुभवों को महत्वपूर्ण माना है। लड़के अपने पिता व लडकिया अपनी मॉ की तरह होना चाहती है। परिवार में अधिगम की परिस्थितियों के प्रति अधिक संवेदनशील होते है। तथा घर में सीखी गयी सामाजिक बातें अधिक समय

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तक स्थायी रहती है। और यही बातें बाद में घर के बाहर मिलने वाले अनुभवो से भी रुपांतरित होती रहती है।

माता पिता निम्न कार्यलापों द्वारा बच्चों के मूल्य प्रतिमानों का विकास कर सकते है।

1. माता-पिता बच्चों को परपंरागत मूल्यों के प्रति आस्थावान बना सकते है। परंतू ऐसा करते समय अंधप्रयत्नों को प्रोत्साहन नही देना चाहिये।
2. माता-पिता बच्चों पर मूल्य थोप नहीं सकते है। उन्हे बच्चों को स्वयं अच्छे लगने वाले मूल्यों के अनुरूप आचरण करने के उपदेश नही देना चाहिये।
3. परिवार के सदस्यो को दी जाने वाली शिक्षा का उपहास नही करना चाहिये। मूल्यों में आस्था रखने वाले शिक्षको व अन्य व्यक्तियों पर व्यग्य नहीं करना चायिये।
4. बच्चों में ऐसा भाव उत्पन्न करना चाहिये कि वे मूल्य विश्लेषण स्पटीकरण चितन व आदि में सक्रिय भाग लेकर अपने मूल्यो को स्वरूप प्रदान कर सकें।
5. बच्चे वातावरण से अच्छी बाते उतनी जल्दी नहीं सीखते जितनी की बूरी बातें सीखते है। अतः माता-पिता को कूसंगति से बचाने हेतू सदैव सावधान रहना चाहिये।
6. माता-पिता बच्चो को मूल आधारित कहानी बनाने व सुनने के अवसर देकर भी उसमें मूल्य विकसित कर सकते है। मूल्य आधारित व्यवहारों के प्रदर्शन के लिए बच्चो को उपर्युक्त पुरस्कार मिलना चाहिए।
7. आज जब बालक यह देखता है कि मूल्य विमुख व्यवहार व भ्रष्ट व्यक्ति अधिक सुखी व सुविधा संपन्न है। तब उसे मूल्यो से विरक्ति हो जाती है। ऐसे समय में भी हताश बच्चो को अपने मूल्यों के प्रति आस्थावान रहने के लिए प्रेरित करना चाहिये।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. अपने निर्णयो के लिए स्वय को उत्तरदायी मानने की प्रवृत्ति विकसित करने हेतु माता-पिता को बच्चो को स्वतंत्रता पूर्वक निर्णय लेने व अपने निर्णय के परिणामों का सामना करने हेतु अवसर देना चाहिए।

उपसंहार

अंत में मैं यह कहना चाहूंगी कि नैतिक मूल्यों के विकास में परिवार व समाज की भूमिका अधिक महत्वपूर्ण है विधालय व परिवार व समाज तीनो अभिकरणों को मूल्यो भी शिक्षा में रुचि होना चाहिए। मूल्यों के विकास के लिये अधिगम अनुभव प्रदान करने भी व्यस्था करनी चाहिये। निर्धनता के अभिशाप से भारतीवासी को मुक्त कराना है तथा मूल्यों में आस्था न रखने वालों से देश को बचाना है।

संदर्भ

1. पांडेय, डॉ. रामशक्ल- मूल्य शिक्षा, विनोद पुस्तक मंदिर आगरा, 1963
2. सूरती, डॉ. उर्वशी-नैतिक शिक्षा और बाल विकास, आस्थाराम एण्ड संस दई दिल्ली
3. कृष्ण कांता, नैतिक शिक्षा-प्रभात प्रकाशन दिल्ली, 1997
4. नंद, डॉ. विजय कुमार, नैतिक जीवन को सिद्धान्त, गुप्ता पब्लिकेशन इन्दौर
5. ड्यूवी, जान-नैतिक जीवन का सिद्धान्त आत्माराम एण्ड संस, दिल्ली 1993
6. तिवारी, डॅा. गोविन्द-नैतिक एवं शरीरिक शिक्षा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भारतीय समाज व धर्म में नैतिकता

लक्ष्मी मेहर

शा. माधव महाविद्यालय, उज्जैन

किसी भी देश का दर्शन वहां की सभ्यता व संस्कृति का दर्पण होता है। हर समाज व देश की चिन्तन परम्परा वहां की संस्कृति व सभ्यता के द्वारा प्रभावित होती है। हमारी भारतीय चिन्तन प्रणाली भी इसी प्रकार की है। देशकाल व सामाजिक परिस्थितियों के कारण मानव जीवन के लक्ष्य व विचारों में अनेक परिवर्तन देखने मिलें है।

आरम्भिक अवस्था से भारंतीय समाज अनेक धर्म वर्णो व वर्गो में बंटा हुआ था तथा उन सभी धर्मो व वर्णो की अपनी परम्पराएं, रहन-सहन, आचार-विचार, व व्यवहार भिन्न-भिन्न होते है। भारतीय समाजों के आचार-विचार, रहन-सहन व संस्कृति, ज्ञान दर्शन परम्परा व व्यवहार का पता हमें धर्म व सामाजिक विभाजन के द्वारा चलता है।

वैदिक काल से लेकर अब तक भारत की सभ्यता व संस्कृति उन्नतिशील रही है। नैतिक विचार हमारे धर्मग्रन्थों द्वारा प्राचीन काल से चले आ रहे है। 'स्मृतिकारों का कहना है कि अतिप्राचीन काल में स्वर्णयुग स्थापित था। लोगों का आचरण नीतियुक्त था किन्तु आगे चलकर उनके जीवन में बेईमानी, छलकपट की भावना आती चली गई इसी कारण विद्वानों व राजाओं ने कानूनों निर्माण किया। मनु ने कहा कि सतयुग में धर्म पूर्णरूप से विराजमान था, किन्तु जैसे-जैसे समय बदला आगे चलकर

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

चोरी, झूठ व धोखाधडीके कारण क्रमशः तीनों युगों में धर्म का धीरे-धीरे पतन होता चला गया।1

देश पर अनेक राजाओं के आक्रमण हुए जिसके कारण भारतीय नैतिक विचारों और सामाजिक संस्थाओं को अनेक कठिनाईयों का सामना करना पड़ा। विदेशियों ने हमारी भारतीय परम्पराओं व नैतिक विचारों को कई बार नष्ट करने का प्रयत्न किया किन्तु भारतीय संस्कृति में नैतिक विचारों की जड़े बहुत मजबूत थी, जिन्हें विदेशी शासक समाप्त करने में विफल हो गए। सदियों से चले आ रहे इस संघर्ष से समाज में जो परिवर्तन आए वे भारतीय संस्कृति के अभिन्न अंग बन कर रह गये। किन्तु भारतीय नैतिक विचारों में आज भी हमें वैदिक विचारों की झलक दिखाई देती है।

वर्तमान समय में समाज के स्वरूप में आये बदलाव के कारण साम्प्रदायिकता व अहंकार हावी होता जा रहा है जिस कारण वह समाज में सामंजस्य स्थापित नहीं कर पा रहा है। उनका सीमित दृष्टीकोण धर्म, जाति, राष्ट्र में दूरियां बढ़ा रहा है, परिणामस्वरूप वह अपनी संस्कृति व पराम्पराओं व नैतिकता से दूर होता जा रहा है। सम्बन्ध विच्छेद दिखाई देने लगे है, जिस कारण कलह, मानसिक तनाव, अशांति, युद्ध, मारकाट जैसी कु-प्रवृत्तियां समाज में बढ़ती जा रही है, जो कि राजनैतिक सामाजिक, पारिवारिक, आर्थिक, धार्मिक कई प्रकार की समस्याओं को जन्म दे रही है।

ऐसी स्थिति में एक ऐसे समाज की आवश्यकता है जो कि आध यात्मिक व नैतिकता की नींव पर टिक हो। आध्यात्मिकता व्यक्ति के चरित्र को पूर्ण व गुणों को विकसित करती है। स्वयं व्यक्ति के अंदर ही नैतिकता, धार्मिकता साहित्यिकता, कलात्मकता, परोपकारिता, कर्तव्य पुरायणता, न्यायशीलता पुरूषार्थतता, कार्यकटुता, नम्रता धैर्य, सुशीलता जैसे सैकड़ों गुणों की अभिव्यक्ति को सम्भव बना सके। 'नैतिकता सब प्रकार की दुर्बलताओं के विरूद्ध है वह पूर्णतः स्वतन्त्र है। नैतिक विकास समाज के लिये स्वतन्त्र व अनिवार्य है तथा मानव अपना नैतिक विकास परिवार व समाज में रहकर ही कर सकता है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मनुष्य दो रूपों में देखने को मिलते पाश्विक एवं देवरूप। मनुष्य में पाश्विक वृत्तियां अधिक सक्रिय होती है पशु आंशिक तृप्ति से सन्तुष्ट हो जाता है किन्तु मनुष्य की भूख असीमित है, ज्यों-ज्यों तृष्णाएं संतुष्ट होती जाती है उनसे दुगनी इच्छाएं उसके मन में घर कर लेती है।

'तृष्णा न जीर्णा वयमेव जीर्णा।।'

मनुष्य जब पाश्विक वृत्ति में हो जाता है तो वह हजारो भेड़ियों से भी खूंखार होता है। अतः वह अनेक दुष्कर्म करने लगता है। उसकी इन पाश्विकवृत्तियों पर नियंत्रण करना आवश्यक है। यह नियन्त्रण मौलिक नियमो के द्वारा ही सम्भव हो सकता है। नैतिक नियमों के अभाव में कोई भी व्यक्ति धार्मिक नहीं हो सकता और जब तक व्यक्ति धार्मिक नहीं हो जाता तब तक उसके इन कुविचारों का नाश सम्भव नहीं है।

धर्म के जरिये ही व्यक्ति नैतिक विचारों का व्यवहार करता है। 'समाज में किसी प्रकार की अनैतिकता न विकसित हो इसलिये प्राचीन काल में समाज को चार वर्णो में विभाजित किया गया था जिसके द्वारा समाज में सम्बन्ध स्थापित किया जाता था।'2 सभी भारतीय धर्मो व दर्शनों में नीति सम्बन्धि विचारों का हमें उल्लेख अवश्य मिलता है। सभी ज्ञान एक दूसरे के पूरक होते है। नैतिकता के अभाव में ज्ञान और ज्ञान के अभाव में मोक्ष को प्राप्त करना असम्भव है।

व्यक्ति प्रत्येक अच्छे व बूरे कार्य आत्मा के निर्देशानुसार ही करता है। अच्छे कार्य आध्यात्मिक विचारों से ही उत्पन्न होते है। समाज तभी संगठित व व्यवस्थित कहा जायेगा जब उसके निर्माण में मन, बुद्धि और आत्मा का आवरण हो। 'जैन धर्म के भी नैतिक नियमो की अलग विशेषताएं परिलक्षित होती है। त्रिरत्नों द्वारा जैन समाज व धर्म मे नैतिक समन्वय स्थापित किया गया है। पंचमहाव्रत व्यक्ति के नैतिक आचरण को संयमित व व्यवस्थित स्वरूप प्रदान करने में सहायक होते है।'[3]

बौद्ध धर्म के आष्टांग मार्ग, गीता का कर्म सिद्धान्त हमें नैतिकता के मार्ग का अनुसारण करने का पाठ पढ़ाते है। नीतिशास्त्र व नैतिक जीवन भिन्न-भिन्न होते है। नैतिक जीवन धर्मारूढ होता है जो कि व्यावहारिक

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

है। धर्म के द्वारा ही व्यक्ति नैतिक विचारों को व्यवहार मे उतारता है।

प्रत्येक मनुष्य की अपनी अलग-अलग विशेषताएं होती है। कोई व्यक्ति स्वभाव में उग्र और कोई नम्र, कोई मेहनती और कोई आलसी, कोई ईमानदार और कोई बेईमान होते है। सभी धर्म शास्त्रों में व्यक्ति के इन स्वभावों को नियंत्रित व नियमित करने हेतु नैतिक विचार प्रस्तुत किये गये।

नैतिकता धर्म के द्वारा व्यक्ति के उन्तस में प्रवेश करती है। नैतिकता धर्म की सडी गली मान्यताओं को दूर करती है तथा समाज में नवीनता लाती है 'ज्यों-ज्यों मैं परिशुद्ध होता हूं, त्यों-त्यों ईश्वर को अपने नजदीक पाता हूं।'[4]

नैतिकता एक मानसिक रचना के सहारे आगे बढ़ती है और क्या सही है क्या गलत इस विषय का हमें ज्ञान कराती है। नैतिक आदर्श का स्वरूप प्रत्येक देश व काल में अलग-अलग होता है जो स्वयं को अपने आप में पूर्ण मानता है। भारतीय नीतिशास्त्र में मानव जीवन के सर्वोच्च लक्ष्य मोक्ष को प्राप्त करने हेतु त्याग तपस्या, ध्यान, योग, समाधि का भी प्रावधान है। यह वेद स्मृति तथा सदाचार को नैतिकता का मुख्य आधार मानता है।

'वेदः स्मृति सदाचारः च प्रियमात्मनः,
एतव्च्वतुर्विधप्राहुः साक्षात धर्मस्य लक्षणम।।'[5]

अन्त में यह कहा जा सकता है कि नैतिकता के अभाव में किसी भी समाज, धर्म व संस्कृति की कल्पना नहीं की जा सकती। जिस समाज व धर्म में नैतिकता का अभाव होता है वह न धर्म कहा जा सकता है और न समाज। नैतिकता सम्पूर्ण मानव जीवन सके व्यक्तित्व का मूलाधार है। नैतिकता से व्यक्ति का दृष्टिकोण अल्प से व्यापकता की ओर बढ़ता है। नैतिकता हमें अपनी स्वार्थ की परिधि से परमार्थ की परिधि में ले जाने का आधार है। व्यक्ति का विकास नैतिकता के द्वारा होता है और व्यक्ति के विकास द्वारा ही राष्ट्र व समाज का विकास होता है। नैतिकता मानव को मानवतत्व से देवत्व की ओर ले जाती है। व्यक्ति को नैतिकता का आचरण करने के लिये प्राचीन धर्म ग्रन्थ व महापुरूषों की वाणी का अनूसरण करना चाहिये।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संदर्भ

1. धर्मशास्त्र का इतिहास- द्वितीय भाग, अर्जुन चौवे कश्यप, उत्तर प्रदेश हिन्दी संस्थान, 1982 पृ.704
2. गीता तत्व मीमांसा, ग. वा. कवीश्वर, सूर्य भारतीय प्रकाशन, नई दिल्ली, 1999 पृ. 142
3. भारतीय दर्शन आलोचना व अनुशीलन, चंद्रधर शर्मा, जैन दर्शन पृ. 43
4. धर्मदर्शन का सर्वक्षण डॉ. दुर्गादत्त पाण्डे, शेखर प्रकाशन इलाहाबाद, 2008, पृ. 51
5. मनु स्मृति 2/12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

समाज एवं राष्ट्र निर्माण में स्वामी विवेकानन्द के नैतिक दर्शन की प्रासंगिकता

श्रीमति सरोज शुक्ल
शोधार्थी (दर्शनशास्त्र)
शा. माधव कला, वाणिज्य एवं विधि
स्नातकोत्तर महाविद्यालय उज्जैन

भारत के पावन धरा-धाम पर अनेक संत, महात्मा, मनीषी और महापुरूषों का अवतरण हुआ है। इनमें स्वामी विवेकानन्द की गणना बड़े आदर के साथ की जाती है। सन् 1863 ई. की 12 जनवरी को कोलकाता के एक क्षत्रिय परिवार में उनका जन्म हुआ। बचपन का नाम नरेन्द्रनाथ दत्त था। उन्होंने कॉलेज में शिक्षा प्राप्त कर बड़ी योग्यता के साथ बी. ए. पास किया था। अपने बचपन से ही राष्ट्र का चिन्तन करते रहे थे। उनका यह चिन्तन राष्ट्र-चिन्तन बन गया। उनका देहान्त मात्र 39 वर्ष की आयु में हो गया किन्तु इस छोटी सी अवधि में ही उन्होंने ऐसे महान् कार्य किये कि उन्हे युगाचार्य कहा जाने लगा। धर्म की अभिनव व्याख्या करना, हिन्दू धर्म पर हिन्दूओ की श्रद्धा जमाये रखना और भारत वासियों में आत्म गौरव की भावना को प्रेरित करना उनके दर्शन के मुख्य लक्ष्य थे। राजा राममोहन राय के समय से भारतीय संस्कृति और समाज में जो आन्दोलन चल रहे थे, वे विवेकानन्द में आकर अपनी चरम सीमा पर पहुंचे। राजा राममोहनराय, केशव सेन, दयानन्द, रानाडे, एनीबीसेन्ट, रामकृष्ण तथा अन्य चिन्तकों और समाज सुधारकों ने जो जमीन भारत में तैयार की,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विवेकानन्द के मुख से उद्गीर्ण हुआ, जिस दिशा की ओर अभिनव भारत को जाना था, उसका स्पष्ट संकेत विवेकानन्द ने दिया। विवेकानन्द वह सेतु है जिस पर प्राचीन व नवीन भारत परस्पर आलिंगन करते है। विवेकानन्द वह सागर है जिसमें धर्म और राजनीतिक, राष्ट्रीयता, समाजोत्थान, दर्शन आदि सबके-सब सामाहित होते है। रवीन्द्रनाथ का यह कथन समीचीन लगता है कि 'यदि कोई भारत को समझना चाहता है तो विवेकानन्द को पढ़ना चाहिये' नेताजी सुभाषचन्द्र बोस के शब्द रेखांकित करने योग्य है कि 'स्वामी विवेकानन्द, का धर्म राष्ट्रीयता को उत्तेजना देने वाला धर्म था नई पीढ़ी के लोगों मे उन्होंने भारत क प्रति भक्ति जगायी, उनके अतीत के प्रति गौरव एवं उसके भविष्य के प्रति आस्था उत्पन्न की। उनके उद्गारों से लोगों में आत्मनिर्भरता और स्वाभिमान के भाव जगे हैं। स्वामीजी ने सुस्पष्ट रूप से राजनीति का एक भी संदेश नहीं दिया किन्तु जो भी उनके अथवा उनकी रचनाओं के सम्पर्क में आया उसमें देश भक्ति और राजनीति मानसिकता अपने-आप उत्पन्न हो गई।'

शिकागो-सम्मेलन में स्वामीजी ने जिस ज्ञान, जिस उदारता, जिस विवेकशीलता, जिस वाग्मिता का परिचय दिया, उससे वहां के सभी लोग मंत्र-मुग्ध और पहले ही दिन से उनके भक्त हो गये। उनके भाषणों पर टिप्पणी करते हुए 'द न्यूयार्क हेराल्ड' ने लिखा था कि धर्मो की संसद में सबसे महान व्यक्ति विवेकानन्द है। उनका भाषण सुन लेने पर, अनायास यह प्रश्न खड़ा होता है कि ऐसे ज्ञानी देश को सुधारने के लिय धर्म प्रचारक भेजने की बात कितनी बेवकूफी की बात है।'

स्वामजी जी बार-बार कहा करते थे कि भारत का कल्पना शक्ति की साधना में है। जन-जन में जो शक्ति छिपी हुई है, हमें उसे साकार करना है। जन-जन में जो साहस और विवेक छिपा है, हमें उसे बाहर लाना है। 'मै भारत में लोहे की मांस-पेशियों और फौलाद की नाड़ी तथा धमनी देखना चाहता हूं क्योंकि इन्हीं के भीतर वह मन निवास करता है ो वज्रों से निर्मित होता है। शक्ति, पौरूष, क्षात्र-वीर्य और बाह्स तेज इनके समन्वय से भारत की नई मानवता का निर्माण होना चाहिये।' उनके

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मतानुसार, सच्ची ईशोपसाना यह है कि 'जब पड़ोसी भूखा मरता हो तब मन्दिर में भोग चढ़ाया पुण्य नहीं, पाप है। जब मनुष्य दुर्बल और क्षीण हो, तब हवन में घी जलाना अमानुषिक कर्म है।' उन्होंने लिखा है कि 'मेरे जीवन का परम ध्येय उस ईश्वर के विरूद्ध संघर्ष करना है जो परलोक में आनन्द देने के बहाने इस लोक में मुझे रोटियों से वंचित रखता है, विध ावाओं के आंसू पोंछने में असमर्थ है, जो अनाथ बच्चे के मुख से रोटी का टुकड़ा नहीं दे सकता। ...... वास्तविक शिव की पूजा निर्धन और दरिद्र की पुजा है, रोगी व कमजोर की पूजा है।' निर्धनता, पुरोहितवाद, और धार्मिक अत्याचार सिखाने वाले दर्शनों के स्वामीजी प्रबल विरोधी थे। इसी प्रकार, धनिकों के प्रति भी उनमें आदर भाव नही था। उनके मत में, 'भारत की एक मात्र आशा उसकी जनता है। उच्च श्रेणी के लोग तो शरीर और नैतिकता दोनों ही दृष्टियों से मर चुके हैं।' स्वामी विवेकानन्द राष्ट्रोत्थान के प्रबल पक्षधर थे। वे कहते थे कि 'अगले 50 वर्षो तक भारत माता को छोड़कर हमे और किसी का ध्यान नहीं करना है। भारत माता को छोड़कर सभी देवता झूठे हैं।.......'

स्वामी विवेकानन्द ने समाज को जो कुछ भी दिया, वह शताब्दियों तक मानवता की धरोहर बनी रहेगी। एक बार स्वामीजी के विचारों की प्रासंगिकता पर प्रकाश डालते हुए, देश के प्रथम प्रधानमंत्री पं. जवाहर लाल नेहरू ने कहा था 'यदि आप स्वामी विवेकानन्द की रचनाओं तथा व्याख्याओं को पढ़े तो आप उनमें एक विचित्र बात पाएंगे और वह यह कि वे कभी पुराने नहीं लगते। वे आज भी तरो-ताजा लगते हैं। इसका कारण यह है कि उन्होंने जो कुछ भी लिखा था कहा वह हमारी या विश्व की समस्याओं के मूलभूत पहलूओं से संबंधित है।'

स्वामी विवेकानन्द ने हिन्दू धर्म और भारतीय संस्कृति की जो सेवा की उसका मूल्य नहीं चुकाया जा सकता। उनके उपदेशों से ही भारतवासी अपने पतन की गहराई माप सके, अपने शारीरिक क्षय एवं अधिभौतिक विनाश, अपनी निष्क्रियता, और आलस्य तथा अपने पौरूष के भयानक हास को पहचान सके और विवेकानन्द की वाणी में ही सांस्कृति राष्ट्रीयता

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

का जन्म हुआ एवं लोगों में अपने भविष्य के प्रति उज्जवल आशा संचरित हुई। वे कहते थे- 'साहस को उदय हो चुका है। भारत का उत्थान अवश्य होगा। किसी में यह हम नहीं है कि वह अब भारत को रोक सके। भारत अब फिर से निद्रा में नहीं पड़ेगा। यह भीमाकार देश फिर से अपने पांवों पर खड़ा हो रहा है।'

स्वामजी जी मेरे-आपके तथा राष्ट्र के आदर्श पुरूष ही नहीं, बल्कि सम्पूर्ण विश्व के आदर्श पुरूष माने जाते हैं। हिमाचल की दृढ़ता, आकाश की ऊंचाई, सागर की गहराई तथा गंगा के प्रवाह को कोई नाप नहीं सकता। ऐसे ही व्यक्तित्व के धनी थे हमारे स्वामी विवेकानन्द। आज हमें ऐसे युग प्रवर्त्तक की जरूरत है, जो समाज को सही शिक्षा देकर पथ-प्रदर्शन कर सके। पद्म पुराण का यह श्लोक स्वामीजी के बारे में अक्षरशः लागू होता है।

'कुलं पवित्रं जननी कृतार्था वसुन्धरा भाग्यवती च धन्या।
स्वर्गोस्थितात्पितरोडपि धन्या येषां कुल वैष्णवनाम धेयम्।।

संदर्भ

1. विवेकानन्द साहित्य खंड 1 से खंड 10 खंड, प्रकाशक-अद्वैत आश्रम कलकता।
2. विवेकानन्द साहित्य संचयन, प्रकाशन- रामकृष्ण मठ नागपूर।
3. नवभारत के निर्माता : स्वामी विवेकानन्द, प्रकाशन उषा पब्लिसिंग हाउस, जोधपुर।
4. नया भारत गढ़ो, प्रकाशन रामकृष्ण मठ, नागपूर
5. चिन्तनीय बातें : स्वामी विवेकानंद, प्रकाशक रामकृष्ण मठ, नागपुर
6. संस्कृति के चार अध्याय, लेखक डॉ. रामधारी सिंह दिनकर
7. पत्रिका - विवेक ज्योति, (अंक अप्रैल 2011)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अहिंसा : गांधी की दृष्टि में

कौशलेन्द्र वर्मा
शोधछात्र,
इलाहाबाद विश्व विश्वविद्यालय

प्रत्येक दार्शनिक चिन्तक का अपना एक दृष्टिकोण होता है, जिसको वह लक्षित करके अपने विचार को रखता है। गांधी जी के चिन्तन का लक्ष्य सत्य की प्राप्ति है तथा उसको प्राप्त करने का साधन अहिंसा है। सच कहा जाय तो गांधी जी की समस्त विचारधारा दो केन्द्रिय भाव स्त्रोतो से ही पनपी है। एक भाव है सत्य तथा दूसरा है अहिंसा। दोनों भाव को वे एक विशेष अर्थ में अभिन्न भी कहते हैं, क्योंकि एक का विचार अनिवार्यतः दूसरे तक ले ही जाता है। उनकी स्वीकारोक्ति है कि सत्या की तलाश में उन्हें अहिंसा के विचार भी प्राप्त हो गया। सत्य पर किये गये अपने प्रयोगों से वे अपने आप अहिंसा पर आ गये, वह प्रयोग अपने में अप्रतिम था। उन्होने अपनी माता से बराबर ही 'अहिंसा परमा धर्मः' और सत्यमेव जयते का मन्त्र सुना था। इस मन्त्र को उन्होंने अपने जीवन दर्शन में जिस नवीनता और व्यावकता के साथ लागू किया, वह अदभूत था। उनके हृदय को मानव जाति में व्याप्त जो असीम दारूण व्यथा संत्रस्त किए हुए थी, उसका एक अनूठा समाधान अहिंसा और प्रेम मे लिया।[1]

उपनिषदों तथा जैन एवं बौद्ध दर्शनों ने भी अहिंसा ने भी अहिंसा को स्वीकार किया और पीड़ित मानवता के उद्धार के निमित्त नवीन धार्मिक संदेश भी प्रसारित किया किन्तु सामान्य जनता के जीवन स्तर को ऊंचा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उठने में कोई भी पुर्णतः समर्थ नहीं हो सका। सामान्य जीवन के जो कठोर सामाजिक बन्धन हैं जो जनता को अनुशासित कर रहे हैं और जो सामाजिक तथा आर्थिक विषमताएं हैं, दीनों और दुखियों को जिन्हें तरह-तरह के अपमान एवं अवहेलनाएं सहनी पड़ती हैं, उनके प्रति अतिशत संवेदना रखने वाला यदि कोई भी व्यक्ति हुआ है तो वह महात्मा गांधी ही हैं और उनका मार्ग है प्रेम व अहिंसा है। उनका कहना है कि - 'यह अहिंसा किसी को न मारना इतना तो है ह कुविचार मात्र हिंसा है, जगत के लिए जो आवश्यक वस्तु है उस पर कब्जा करना भी हिंसा है।'2 यद्यपि उनकी अहिंसा का सिद्धान्त व्यक्तिगत आचरण का उपदेश मा। न था किन्तु सामाजिक समस्याओं को हल करने के लिए अहिंसा को एक उपकरण बनाना तथा राजनैतिक क्षेत्र में अपने महान ध्येय की प्राप्ति क लिए उनका सफल प्रयोग करना गांधी का ही काम था और चुंकि वे सारे संसार में अहिंसा को प्रतिष्ठित करना चाहते थे, इसलिए उनकी अहिंसा की व्याख्या भी बेजोड़ एवं निराली थी।3

गांधी जी ने अहिंसा के दो रूप बताए हैं- पहला नकारात्मक रूप तथा दूसरा सकारात्मक। शब्द की दृष्टि से अहिंसा नकारात्मक है किन्तु अर्थ की दृष्टि से सकारात्मक है। शब्द के अनुसार निषेधात्मक या नकारात्मक अर्थ है कि - मनसा वाचा कर्मणा द्वारा किसी भी प्राणी कों स्वार्थ, घृणा, ईर्ष्या से प्रेरित होकर किसी भी तरह का कष्ट देना या कष्ट देने का विचार न करना ही अहिंसा है। अर्थ के अनुसार सकारात्मक या भावात्मक अर्थ है कि- 'सभी जीवों को प्रति प्रेम, दया, सहानुभूति, करूणा आदि सद्भावनाएं रखना ही अहिंसा हैं।' आज अहिंसा का जो रूप प्रचालित है वह उसका वास्तविक एवं पूर्ण रूप नहीं है। अहिंसा कोई स्थूल वस्तु नहीं। गांधी का कहना है कि - 'अहिंसा के सिद्धान्त को प्रत्येक बुरे विचार से, अनुचित क्रियाकलाप से, झूठ बोलने से , घृणा से और किसी का अहित चाहने मात्रा से आघात पहुंचता है।'5 सह प्रेम की विधायक स्थिति है। ऐसा व्यक्ति जो इस सिद्धान्त को जीवन में चरितार्थ करता है, अनाचारी से भी घृणा नहीं करता, उसके भी कल्याण की कामना करता है। अस्तु अहिंसा अथवा प्रेम को धर्म के पद पर प्रतिष्ठित करते हुए गांध

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ी कहते है कि - 'यदि ये दोनों मानव जीवन के धर्म नहीं है तो संसार में होने वाली भयंकर लड़ाइयों तथा विविध अत्याचारों से हम कभी मुक्त नहीं हो सकते।6 यही कारण है कि अहिंसक का कोई शत्रु नहीं होता है।

इस प्रकार 'गांधी जी' ने पूर्ण अहिंसा के आदर्श को ही व्यावहारिक जीवन को दृष्टि में रखते हुए स्वीकार किया है अर्थात् एक ओर तो गांध ी जी जैनों के पूर्ण अहिंसा के मत को स्वीकार करते हैं, परन्तु उसके अतिवादी रूप को नहीं, दूसरी ओर हिंसा के लिए 'मनु' की तरह कोई स्थान नहीं छोड़ते क्योंकि मनुष्य में अनेक दुर्बलताएं होती हैं। यदि उसे तनिक भी छूट मिल जाय तो वह पतित हो सकता है। जगत में अत्याचार और अराजकता की स्थिति उत्पन्न हेा जाय। परन्तु ऐसा भी नहीं है कि वे मनुष्य की अपेक्षा उन कीड़ों को अधिक महत्व दे, जो सारी फसल को नष्ट कर दें और भोजन को अभाव में मनुष्य मरने लगे। हम खाते-पीते छोटे-छोटे कीटाणुओं एवं जीव-जन्तुओं का विनाश करते हैं। निष्कर्षतः हिंसा से सर्वथा मुक्त होना किसी भी मानव जाति के लिए संभव नहीं है। पूर्ण अहिंसा तो केवल ईश्वर में पायी जाती हैं मनुष्य अपूर्ण है अतएव उसकी अहिंसा भी अपूर्ण रहेगी।

शरीर को जीवित रखने के लिए जितनी हिंसा आवश्यक होती है, उतनी क्षम्य है। शरीर ईश्वर की धरोहर है। अतः इसे नष्ट नहीं करना चाहिए। इसके पोषण के लिए जान-बूझं कर हत्या नहीं की जानी चाहिए। यदि कुछ हिंसाएं अचानक में हो जायं तो उसके लिये चिन्ता नहीं करनी चाहिए। अहिंसा के विषय में गांधी जी पूर्ण व्यावहारिक थे, कोरे आदर्शवादी या कल्पनावादी नहीं थे। उन्होने मनुष्य की सम्पत्ति या स्वास्थ्य को हानि पहुचाने वाले जन्तुओं को नष्ट करने की अनुमति दी थी। यदि पागल कुत्ता या शेर हम पर आक्रमण करता है तो उसका प्रतिकार अहिंसा के द्वारा न करके उसे मार डालना चाहिए। अपने इस मत को स्पष्ट करते हुए गांधी जी ने लिखा है कि 'मैं एक क्षण के लिए भी किसी भी प्राणी को असहाय अवस्था में धीरे-धीरे होने वाली मृत्यु का भयंकर कष्ट भोगते हूए नहीं देख सकता।.... यदि मेरे बच्चे को किसी पागल कुत्ते ने काट लिया है और उस बच्चे को असहाय पीड़ा से मुक्त कराने का अन्य कोई

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उपाय नहीं है तो उसके जीवन का अन्त करना मैं अपना कर्त्तव्य समझूंगा।. .... जिस प्रकार रोगी के कल्याण के लिए उसके शरीर पर चाकू का प्रयोग करके शल्य चिकित्यक अथवा सर्जन कोई हिंसा नहीं करता अपितु विशुद्ध अहिंसा के अनुसार ही आचरण करता है, उसी प्रकार कुछ अनिवार्य परिस्थितियों में असहाय यंत्रणा भोगने वाले व्यक्ति के हित के लिए उसके जीवन का अन्त करना आवश्यक है सकता है।7 इस विवेचन से स्पष्ट होता है कि सभी परिस्थितियों में अहिंसा का यन्त्रवत पालन करना न तो संभव है और न वांछनीय। वस्तुतः वे यह मानते हैं कि हिंसा अथवा अहिंसा का निर्णय मनुष्य के कर्म तथा उसके परिणाम के आधार पर नहीं प्रत्युत उस कर्म के मूल में निहित उद्देश्य के आधार पर ही किया जा सकता है। इसका अभिप्राय यह है कि कर्त्ता के उद्देश्य की भिनन्ता के कारण उसका एक ही प्रकार का कर्म अहिंसात्मक भी हो सकता है और हिंसात्मक भी।

गांधी जी कर्म के प्रयोजन के आधार पर हिंसा तथा अहिंसा के भेद को स्पष्ट करते हुए कहते है कि- 'क्रोध अथवा स्वार्थ से प्रेरित होकर किसी प्राणी के अहित की कामना, उसेम कष्ट पहुंचाना अथवा हत्या करना हिंसा है। इसके विपरित भली-भांति विचार करके शान्तचित्त और निः स्वार्थभाव से किसी प्राणी के शारीरिक या अधयात्मिक कल्याण के लिए उसे कष्ट पहुंचाना अथवा उसकी हत्या करना अहिंसा का विशुद्वतम रूप माना जा सकता है।.... हिंसा अथवा अहिंसा की अंतिम कसौटी कर्म के मूल में निहित प्रयोजन ही है।'8 गांधी जी द्वारा कृत अहिंसा की व्याख्या (प्रयोजनमूलक) उचित प्रतीत होती है क्योंकि मुख्यतः प्रयोजन के आधार पर किसी कर्म को शुभ अथवा अशुभ माना जाता है।

गांधी जी की अहिंसा का सिद्धान्त केवल मनुष्यों पर लागू होता है, जिसमें बुद्धि-विवेक का ज्ञान होता है। मनुष्य कितना भी क्रुर या निर्दयी क्यों न हो, वह अहिंसक के आगे झुक जाता है। भले ही इसमें समय अधिक लगता हो। ईंट का जबाव पत्थर के स्थान पर जो तूको कांटा बुवै, ताहि बोई तू फूल' में विश्वास करना अहिंसा है। अहिंसक का कोई शत्रु

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नहीं होता और अहिंसा की साधना के द्वारा संसार अहिंसा के व्रती के पैरों में नतमस्तक हो जाता है। अहिंसा कमजोरों का साधन या अस्त्र नहीं है अपितु बलवानों का हथियार है। 'दुनिया में सबसे बड़ी शक्ति लोकमत है और सत्य और अहिंसा से पैदा हो सकती है।'9 'बहादूरी तो मुझमें तब आयेगी जब मैं मारा जाऊं तो भी मारने वाले के भले के लिए ईश्वर से प्रार्थना करता रहूं। ईश्वर का नाम भी मैं केवल मुंह से न लूंगा, पर उसे मैं अपने हृदय में जिन्दा बैठा हुआ देखूंगा।'10 जो कमजोर है, जो डरपोक है, वह अहिंसक नहीं हो सकता। साहसी और बलवान ही अहिंसक हो सकता है। फिर वही महसूस करेगा कि पशुबल, बाहुबल से कहीं अधिक आत्मबल है, जो अहिंसा द्वारा ही मिलता है।'11

अहिंसा अचूक है, वह कभी नाकाम नहीं जाती। सच्ची अहिंसा की ताकत का एक माशा भी कभी जाया नहीं जा सकता। लोगों की इस शंका पर कि गांधी अहिंसक सेना के अधिकांश भारतीयों न भूतकाल से लेकर वर्तमान काल तक सर्वत्र हिंसा, लूट, अपहरण व दुराचार का ताण्डव-नर्तन किया है जिससे मानव का शाश्वत और चिरन्तन जीवन रूप को विस्मृत कर दिया है।

इस तरह आज हिंसात्मक आंदोलन जैसी आतंकवादी संस्थाएं मानव जीवन का जीना हराम कर दिया है। इससे उनके अहिंसवादी दृष्टिकोण पर गहरा आघात पहुंचा है, क्योंकि उन्हेंने जो सत्य एवं अहिंसा का पाठ पढ़ाया और उससे लोगों न अहिंसा के बजाय मन्द विरोध ही सीख सके, जो कि अहिंसा मन्द विरोध द्वारा सम्भव नहीं है। अतः गांधी जी के अनुसार अहिंसा के लिए कुछ शर्ते इस प्रकार है- 'प्रथम हृदय में प्रेम व करूणा हो। दूसरे प्रेम तत्व की उपेक्षा न करें। तीसरे यदि पूर्ण अहिंसा का पालन नहीं कर सकते तो जितना ही कर सके उतना अवश्य करें। सारांश यह है कि अहिंसा केवल किसी को कष्ट देना नहीं है, वरन् यह अन्तःस्तल की वस्तु है। शुभेच्छा स्वयं में अहिंसा है।[12]

गांधी अहिंसा को सत्य का पर्याय मानते हैं। उन्होंने सत्य और अहिंसा की अभिन्नता पर बार-बार बल दिया है उन्हें वे एक ही सिक्के

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

के दो पक्ष कहते हैं। वे कहते हैं कि अहिंसा और सत्य आपस में इतने गुथे हुए हैं कि उन्हें सुलझा कर अलग करना असम्भव है। वे एक सिक्के के या यो कहिए कि धातु के एक चिकने गोल टुकड़े के दो पहलुओं की तरह है। कौन कह सकता है कि यह उल्टा है और यह सीधा? फिर भी वह स्पष्ट करते हैं कि अहिंसा साध्न है और सत्य साध्य है।'[13] वस्तुतः साध न वही है जो सदैव हमारे लिए करणीय हो और इसलिए अहिंसा हमारा सर्वोच्च धर्म है। अतः यदि मानव उचित साध्न का सहारा ले तो देर सबेर साध्य तक पहुंचेगा ही। गांधी जी के साध्य एवं साधन अन्त में एक ही हो जाते हैं। यही कारण है कि गांधी जी साध्य के साथ-साथ साधन के औचत्य पर पूरा-पूरा बल देते हैं। :यंगइण्डिया' में उन्होंने लिखा है कि 'अहिंसा मेरा ईश्वर और सत्य मेरा ईश्वर है। जब मैं अहिंसा को ढूंढ़ रहा हूं तो सत्य कहता है मेरे द्वारा उसे खोजो। जब मैं सत्य की खोज करता हूं तो अहिंसा कहती है, 'मेरे जरिए उसे खाजो।'[14] अतः गांधी जी के अनुसार 'अपने सच्चे रूप में ईश्वर, सत्य, अहिंसा और प्रेम समानार्थक शब्द है।'[15]

इस प्रकार अहिंसा एक ऐसा बंधन है जो सम्पूर्ण्र समाज को एकता के सूत्र में बांधे रहता है। हम इस शक्ति से ठीक उसी प्रकार परिचित नहीं हैं जिस प्रकार आकाश में ग्रहों को एक सूत्र में बांधने वाली चुम्बकीय शक्ति की खोज के पूर्व हम अनभिा थे। जितना अधिक हम अहिंसा के व्रत को ग्रहण करेंगे, उतने ही संघर्ष या विवाद कम होते जायेंगे। और अन्तर्राष्ट्रीय क्षेत्र में तो युद्ध भी कम जो जायेंगे। गांधी जी कहा करते थे कि प्रत्येक राष्ट्र के लिए अहिंसा एक साधन है और पूर्ण स्वतंत्रता एक साध्य। 'अहिंसा आत्मा का गुण है इसलिए व्यापक है। अहिंसा सबके लिए है, सब जगहों के लिए है, सब समय क लिए है।'[16] अतः अहिंसा व्यक्तिगत गुण नहीं, वह करोड़ों व्यक्ति की है अर्थात् संसार में रहने वाले सभी व्यक्तियों की है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सन्दर्भ

1. डॉ. (श्रीमती) प्रेमलताः समकालीन भारतीय दर्शन के कुछ मानववादी चिन्तनःतुलनात्मक एवं समीक्षात्मक अध्ययन, वैज्ञानिक तथा तकनीकी शब्दावली आयोग, मा.स.वि.म., भारत सरकार 2001, पृ.83
2. धर्मनीतिं, पृ.23, सस्ता साहित्य मण्डल, नई दिल्ली, 1951
3. डा. (श्रीमती) प्रेमलताः पूर्वोद्धत पृ.84
4. गांधी जी : सत्य ही ईश्वर है (संपादक) आर.के. प्रभु, अहमदाबार, नवजीवन प्रकाशन मंदिर, 1959 पृ.35
5. हरिजन, 26 सितम्बर, 1936, गांधी जी का अंग्रेजी साप्ताहिक, नवजीवन प्रेस, अहमदाबाद
6. महात्मा गांधी : हिन्दू धर्म, नवजीवन पब्लिशिंग हाऊस, अहमदाबाद, 1958 पृ. 203-217
7. वही, पृ.219
8. प्रार्थना-प्रवचन, सस्ता साहित्य मण्डल, नई दिल्ली, 1951 भाग 1, पृ.143
9. वही, पृ.169
10. पन्द्रह अगस्त के बाद, सस्ता साहित्य मण्डल, नई दिलली, 1951, पृ.117
11. धीरेन्द्र मोहन दत्तः महात्मा गांधी का दर्शन, पटना बिहार हिन्दी ग्रन्थ अकादमी, पृ.70-71
12. हरिजन, 26 सितम्बर 1936,ख अहमदाबाद, नवजीवन प्रेस, गांधी जी अंग्रेजी साप्ताहिक
13. यंग इण्डिया, 4 जून, 1925 अहमदाबाद, नवजीवन प्रेस, गांधी जी अंग्रेजी साप्ताहिक
14. यंग इण्डिया, 31 दिसम्बर, 1931, अहमदाबाद, नवजीवन प्रेस, गांधी जी अंग्रेजी साप्ताहिक
15. हरिजन सेवक, 16 मार्च, 1940, अहमदाबाद, नवजीन प्रेस, गांधी जी अंग्रेजी साप्ताहिक

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

जैन-दर्शन में ज्ञान की सीमा और वैधता अनेकान्तवाद

डॉ. अल्पना अग्रवाल
दर्शन शास्त्र विभाग,
एस.एस. खन्ना महिला महाविद्यालय, इलाहाबाद

मनुष्य की विचारशीलता जहां सृष्टि के जीवन के रहस्यों को सुलझाने में सहायता करती है वहीं विवेक बुद्धि मतनुष्य को मिथ्यात्व और भ्रम के जाल में उलझा देती हैं। इसी का परिणाम हैं दुरागब्रह, विवाद और विचार संघर्ष। विचारधारायें विरोधी हो सकती हैं किन्तु यदि यह विचारधारायें सामानान्तर चल रही हैं तो कहीं टकराव नहीं होगा। वरन बहुआयामी तत्व और सत्य के अनेक आयाम खुलते जायेंगे। केवल मेरा मत ही सत्य है यह अपूर्ण सत्य और दुराग्रह है।

सर्वांग सत्य के लिये हमें अनेकान्तवाद का सहारा लेना होगा। यह भी सत्य है और यह भी अमुक अपेक्षा से है ऐसा कहना अनेकान्तवाद है। इसके पीछे अनेक अपेक्षायें, अनेक दृष्टिकोण अवश्य होंगे। जैनाचार्यों ने सर्वांग पूर्ण सत्य के ज्ञान के लिये अनेकांतवाद के रूप में ज्ञान की समस्या को एक नई दृष्टि से देखने का प्रयास किया। संशय, मिथ्यात्व, अज्ञान, तर्क, वितर्क, मतान्तर, वैचारिक मतभेद, दुराग्रह अन्तिम साध्य नहीं है, ज्ञान तो स्सव प्रकाशी सूर्य की भांति है। सूर्य को हम चाहे चश्में से देखें, चाहे आवरण के पीछे से देंखें चाहे अधमुंदी आंखो से देखें, चाहे जल में देखें किसी भी माध्यम से देखें सूर्य तो वही है प्रकाश का अजस्त्रोत। देखने

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

की विविधता सूर्य के स्वरूप को यथार्थ में बदल नहीं देती। ज्ञान का माध्यम ही ज्ञेय को विविध रूपों में प्रकट करता है-ज्ञेय के रूप को बदल नहीं देता। ज्ञान के विविध साधन अनन्तधर्मात्मक ज्ञेय के नये-नये आयामों को प्रकाशित करते रहते हैं। आग्रह के चक्र में फंसकर सम्पूर्ण सत्य का दर्शन नहीं हो सकता। दृष्टि की व्यापकता और समन्वय ही सत्य का उद्घाटक हो सकता है। हमारा ज्ञान सत्य है किन्तु अनितम सत्य या सर्वांग सत्य नहीं है। किनतु असत्य भी नहीं है। ज्ञान कभी असत्य नहीं होता बल्कि अपूर्ण होता है। भिन्न-भिनन अपेक्षाओं के साथ-साथ भिन्न-भिन्न रूप रखता है। सभी अपेक्षाओं से बने सभी रूपों का जो समन्वय है वहीं यथार्थ एवं पूर्ण सत्य होता है। यही समन्वयवाद, सापेक्षतावाद ही अनेकान्तवाद है। दृष्टि भिन्नता या अपेक्षा भिन्नता के साथ-साथ सत्य के रूप में भी अनेक रूपता एवं भिन्नता आ जाती है। जैन दृष्टि में ऐसी अपूर्णता नहीं आ पाती। खंड परिचय अन्तिम नहीं हैं खंड परिचयों में समन्वय ही पूर्णता की ओर अग्रसर दृष्टिकोण है। अनेकान्त में सभी सम्भाव्य दृष्टियों पर विचार और अन्ततः समन्वय होता है।

सत्य और असत्य का निर्णय पूर्ण सत्य तक पहुंचने के लिये आवश्यक है। जैन आचार्यों ने पूर्ण सत्य के पक्ष में समन्वयशील अनेकान्त का समर्थन किया और इस प्रकार प्रमाण और ज्ञान दर्शन के प्रति एक नयी दृष्टि दी। जैन आचार्यों ने स्पष्ट रूप से कहा कि मिथ्यात्व सत्य के लिये दुराग्रह में ही है। अपने पक्ष के समर्थन में एकान्त आग्रह सत्य के मार्ग में अवरोध है। जहां दुराग्रह है वहां राग है और जहां राग है वहां सत्य नहीं हो सकता। सत्य तो सत्य ही है। वह जहां भी है सभी के लिये सत्य ही हैं-दृष्टि की यह व्यापकता सत्य के अन्वेषण में अपेक्षित है। समन्वय ही सम्पूर्ण सत्य का उद्घाटक हो सकता है। भिन्न-भिन्न अपेक्षाओं के साथ सत्य होता हैं सत्य अपेक्षा सहित होता है। अतः पूर्ण सत्य के उद्घाटक अनेकान्त वाद की सापेक्षवाद के नाम से भी चर्चा की जाती है। किसी वस्तु का एक रूप एक दृष्टि से सत्य हो सकता है तो दूसरी दृष्टि से उसका दूसरा रूप भी सत्य हो ही सकता। दृष्टिभिन्नता या अपेक्षा भिन्नता के साथ-साथ सत्य के रूप में भी अनेक रूपता एवं भिन्नता आ जाती हैं।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

परिणाम स्वरूप वे सभी सत्य के अंश ही होते हैं और उनका समन्वय पूर्ण सत्य होता है। जिस दृष्टि से जिस प्रश्न का उत्तर दिया जा सकता है वैसे उत्तर देना स्याद्वाद कहलाता हैं एक प्रश्न के अनेक संभावित उत्तर रहते हैं और प्रत्यके उत्तर अपने सापेक्ष्य के सन्दर्भ में सत्य नहीं होता है। यह वस्तु ऐसी है और कथंचित ऐसी भी है इस शैली के प्रयोग द्वारा वस्तु के प्रासंगिक गुण के साथ-साथ उसके अप्रासंगिक गुणों को स्वीकारना अनेकान्तता की अभिव्यक्ति के लिये आवश्यक है। अनेकान्तवाद एक विचार पद्धति है, एक दृष्टिकोण है या मनोवृत्ति है जबकि इस मनोवृत्ति की निर्दोष अभिव्यक्ति स्याद्वाद है।

स्यात् से किसी विकल्प की स्थापना नहीं हुआ करती। इसका मूल भाव सत्यांश को समाहित करना होता है। किसी वस्तु का कोइ एक या कुछ गुणधर्म तो स्वीकृत रहते ही हैं। इनसे अविरोध की स्थिति में अन्य गुण-धर्म के अस्तित्व को भी मान लिया जाता है। इस अन्य की स्वीकृति से पूर्व गुण धर्म की स्वीकृति निरस्त नहीं हा जाती। यही कारण है कि कथन की शैली इस रूप में रहती है यह है और स्यात् यह भी है। यहां 'भी' शब्द का प्रयोग उल्लेखनीय है। किसी अन्य अपेक्षा का संकेत स्याद्वाद करता है। यह सम्पूर्ण सत्य को जानने के लिये उसके किसी अंश का वहिष्कार न करने की अनिवार्यता रहती है। इस अनिवार्यता की स्वीकृति ही स्याद्वाद है।

सत्यासत्य के निर्णय के संबंध में एक और महत्वपूण बात उल्लेखनीय है। कोई कथन किसी दृष्टिकोण विशेष से ही किया जाता है। उस दृष्टिकोण से ही वह कथन सत्य है, अन्य दृष्टिकोण से संभव है कि वही असत्य सिद्ध हो जाये। साथ ही अन्यान्य दृष्टिकोण भी उस वस्तु के विषय में हो और उनके अनुरूप अन्य-अन्य सत्य भी हों। भिन्न-भिन्न दृष्टिकोणां के साथ्ज्ञ एक वस्तु के संबंध में किये गये कथन भी परस्पर विरोधी नहीं हैं चाहे वे प्रकट रूप में परस्पर विरोधी ही क्यों न लगे। वास्तविकता तो यह है कि इन सभी सत्य के अंश से युक्त कथनों से ही किसी वस्तु का सम्पूर्ण स्वरूप उद्घाटित किया जा सकता है। कोई सत्यांश तभी मिथ्या लगता है जब उसे उस दृष्टिकोण से न देखा जाये, जिसके साथ उसको

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सत्य माना गया है। कथन के सत्य को समुचित रूप से पहचानने के लिये उस अपेक्षा के सन्दर्भ में देखना होगा जिसके साथ्ज्ञ कथन किया गया है। ऐसे अविरोधी सत्य की अभिव्यक्ति ही स्यादवाद है। अनेकान्त इस प्रकार वस्तु के अनेक और परस्पर विरोधी स्वरूपों को स्वीकृति देता है। केवल इस कारण कि दो गुण परस्पर विरोधी प्रतीत होते हैं, अतः उनमें से एक के प्रति निषेध अनिवार्य हो जाये इसमें कोई औचित्य नहीं है। जैन दर्शन में सम्यग्दर्शन के दृष्टिकोण परक और श्रद्धापरक दो अर्थ माने गये हैं। जैन आचार्यों ने यह धारणा प्रस्तुत की है कि यदि व्यक्ति का दृष्टिकोण शुद्ध है, सन्यान्वेषी है तो उसको जो भी ज्ञान प्राप्त होगा, वह भी सम्यक् होगा। इस प्रकार दृष्टिकोण की विशुद्धता को भी ज्ञान के सम्यग् और मिथ्या होने का आधार माना गया है। श्रद्धा जब तक ज्ञान एवं स्वानुभूति से समन्वित नहीं होती वह परिपुष्ट नहीं होती। जैन विचारकों ने स्पष्ट रूप से कहा है कि प्रज्ञा से धर्म की समीक्षा करनी चाहिये, तर्क से तत्व का विश्लेषण करना चाहिये। लेकिन तार्किक या बौद्धिक ज्ञान भी अन्तिम नहीं है। तार्किक ज्ञान जब तक अनुभूति से प्रमाणित नहीं होता वह पूर्णता तक नहीं पहुंचता है। सत्य जब तक स्वयं के अनुभवों में प्रयोग सिद्ध नहीं बन जाता, तब तक वह सत्य नहीं होता। गलत दृष्टिकोण को किस सन्दर्भ में माना जाये, तो कहा गया कि जीव और जगत के संबंध में जो गलत दृष्टिकोण है वहीं मिथ्या दृष्टि या मिथ्या दर्शन है। अयर्थात दृष्टि क्झैझज्ञ ज्ञान और जीवन के व्यवहार को सम्यग् नहीं बना पाता। सम्यग्दर्शन जीवन के प्रति दृष्टिकोण है। जैन दर्शन में सम्यग्ज्ञान को साधनत्रय में स्थान दिया गया है।

लेकिन प्रत्येक साधक यथार्थ दृष्टिकोण को इस प्रकार प्राप्त नहीं कर सकता। सत्य की स्वानुभूति का मार्ग गठिन है। दूसरा सहज मार्ग है तत्वार्थ श्रद्धान यानि जिन्होंने स्वानुभूति से सत्य को जानकर उसका जो भी स्वरूप बतलाया है उसको स्वीकार कर लेना।

सम्यगृदर्शन को चाहे जिस अर्थ में लिया जाये उसमतें वास्तविकता की दृष्टि से अन्तर नहीं है। अन्तर हैं उनकी उपलब्धि की विधि है। जैन दृष्टि में स्पष्ट रूप से कहा गया है कि सम्यग दश्चन के बिना सम्यग ज्ञान

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नहीं हो सकता। सम्यग्दृष्टि जीवन के प्रति एक दृष्टिकोण है उसी से यह दृष्टि मिलती है कि हम ज्ञान को सही दिशा में नियोजित कर उसे यथार्थ बना लेते हैं। जैन साधना मार्ग में प्रविष्ट होने की पहली शर्त यही है कि व्यक्ति अपने अज्ञान या अयर्थाथ ज्ञान का निराकरण कर सम्यक् (यथार्थ) ज्ञान को प्राप्त करें।

मुख्य प्रश्न यह है कि कौन सा ज्ञान सम्यक् है और कौन सा मिथ्या जैन विद्वानों ने यह धारणा प्रस्तुत की है कि यदि व्यक्ति का दृष्टिकोण शुद्ध है, सत्यान्वेषी है तो उसको जो भी ज्ञान प्राप्त होगा, वह भी सम्यग् होगा। इसके विपरीत मिथ्या ज्ञान होगा। सम्यक् ज्ञान मात्र बाद्धिक ज्ञान या तार्किक विश्लेषण नहीं हैं वरन एक अपरोक्षानुभूति है। बौद्धिक स्तर पर ज्ञान और आचरण का भेद बना ही रहता है, लेकिन आध्यात्मिक स्तर पर उठने पर यह द्वैत नहीं रहता। 'ज्ञान ही सद्गुण है' ज्ञान का यही स्वरूप जीवन का निर्माण कर सकता है। वस्तु तत्व के प्रति दृष्टिकोण की यथार्थता दो माध्यमों से प्राप्त की जा सकती है। या तो व्यक्ति स्वयं तत्व साक्षात्कार करे अथवा उन ऋषियों के कथनों पर श्रद्धा करे जिन्होंने तत्व साक्षात्कार किया है। तत्व श्रद्धा तो मात्र उस समय तक के लिये एक निवार्य विकल्प है जब तक साधक आत्म साक्षात्कार नहीं कर लेता। अन्तिम स्थिति तो तत्वा साक्षात्कार रही है।

अपने स्वरूप को समझते हुये पर पदार्थ को समझना या जानना ज्ञान का सहज धर्म है। जिसके द्वारा पदार्थों का ज्ञान हो वह प्रमाण है। स्वरूप की दृष्टि से सभी ज्ञान प्रमाण हैं। प्रमाणता का विभाग बाह्य पदार्थों की प्राप्ति अथवा अप्राप्ति से संबंध रखता है। सम्यग्ज्ञान ही प्रमाण हैं। ज्ञान को जब प्रमाण कहा जाता है तो प्रश्न उठता है कि यह प्रमाणता क्या है जो प्रमाण के रूप में मान्यता दिखाती है। प्रमाण की कौन सी कसौटी है? इस संबंध में दो मत मिलते हैं। एक मत के अनुसार ज्ञान स्वयं ही प्रमाण्ध ा हैं दूसरे मत के अनुसार ज्ञान में स्वयं सिद्ध प्रमाण्य स्वीकार नहीं यिका जाता। प्रमाण की परीखा की जाती है। जैन दर्शन भिन्न-भिन्न दृष्टियों से स्वतः प्रामाण्यवाद और परतः प्रमाण्यवाद दोनों का समर्थन करता है।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वेदोपवर्णित नियम-योगांगविषयक-सिद्धान्त की उपनिषद्वांगय में विस्तृति

डा. नरेश कुमार
प्रोजेक्ट फैला, वेदविभाग
गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार (उत्तराखण्ड)

नियम-योगांग परिचय

महर्षि पतंजलि के अनुसार योग के आठ अंग हैं। इन आठ-अंगों को उनके द्वारा एक सूत्र में प्रदर्शित किया है। यथा- **यमनियमासनप्राणायाम प्रत्याहारधारणाध्यानसमाध्योऽष्टावङ्गनि।** अर्थात् यम, नियम, आसान, प्राणायाम, प्रत्याहार,धारणा, ध्यान एवं समाधि ये योग के आठ अंग हैं। इन आठ अंगों को साधना के आधार पर दो वर्गों में विभाजित किया जा सकता है-1. बहिरंग एव. 2. अंतरंग साधना। इनमें से पहले पांच का बहिरंग साधन बाहरी क्रियाओं से सम्बंध रखते हैं तथा अंतरंग साधन अन्तःकरण से सम्बन्ध रखते हैं। नियम नामक गोगांग बहिरंग साध्नों में द्वितीय स्थान पर रखा गया है। यमों के पालनार्थ नियमों का सेवन अत्यंत आवश्यक है, क्योंकि नियमों के द्वारा योगीसाधकजन केजीवन का विशेष नियमन होता है। यदि यमों को सामाजिक उन्नति के लिए आवश्यक माना ज़ाये तो नियम वैयक्तिक उन्नति हेतु अनिवार्य हैं। इनके परिपालन से ही साधक वीर्य-ऊर्जा को नियन्त्रित करके इच्छुनुकूल प्रयोग द्वारा साध

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ाना की उच्चभूमि को प्राप्त कर सकता है। साधना के अनुकूल वृतियों का प्रवाह तथा प्रतिकूल वृतियों का परित्याग नियम कहलाता है। मनुस्मृतिकार नियम के विषय में कहते हैं-

यमान् सेवेत सततं न नियमान् केवलान् बुधः।
यमान् तपत्यकुर्वाणो नियमान् केवलान् भजन्।।[2]

नियमों के द्वारा साध्कयोगीजन अपने चित्त का इतना विस्तार कर लेता है कि वह देश, काल की सीमा के ऊपर उठकर केवल परमात्मा के साथ अपना सम्बन्ध बना लेता है। यमों का पालन अनिवार्य है, क्योंकि ये एक-दूसरे के पूरक हैं। साधना में केवल यम अथवा नियम उत्थान के लिए पर्याप्त नहीं है। वेद में यम-नियमकों की उपमा पक्षी के दोनों पंखों से दी है।[3] जिस प्रकार पक्षी अपने दोनों पंखों की सहायता से आकाशगमन करने में सक्षम होता है उसी प्रकार यम-नियमों के पालन से साधकजन योगमार्ग पर अग्रसर होता है। यजुर्वेदीय मन्त्र **उपयामृहीतोसि-शण्डाय त्वैष ते योनिर्वीरतां पाह्यपमृष्टः। शण्डो देवास्त्वा शुक्रपाः प्रणयन्त्वनाधृष्टासि**[4] के विषय में महर्षि दयानन्द सरस्वती ने योगी को शौच-सन्तोष आदि योग के नियमों से युक्त होना बताया है। भाष्यकार पं. विश्वनाथ जी ने सामवेदी ऋचा में प्रयुक्त दश पद का तात्पर्य पांच यम तथा पांच नियमों से लिया है।[5] उपासक, सर्वव्यापक परमात्मा के कर्मों को देखकर तथा उन कर्मों में क्रमबद्धता (नियम) देखकर नियमित रहने का व्रत ले।[6] क्योंकि जो जागरूक होकर कर्त्तव्यपालन हेतु तत्पर रहता है, वही परमात्मा से प्रेरणा प्राप्त कर सकता है।[7]

नियमों की संख्या सम्बन्धी मत-वैभिन्य

यमों के समान नियमों की संख्या के विषय में भी पर्याप्त मतभेद है। यमों की तरह भागवतपुराण में 12 तथा हठयोग के प्रतिपादक ग्रन्थों में 10 नियम स्वीकार किये गये हैं, किन्तु महर्षि पातंजलिप्रणीत एवं निर्दिष्ट पांच नियमों में ी ये सभी समाविष्ट हो जाते हैं।[10] याज्ञवल्क्यसंहिता में नियमों की संख्या 10 बतायी गयी है। जैसा कि अधोलिखित उदाहरण में स्पष्ट है-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तपः सन्तोष आस्तिक्यं दानमीश्वरपूजनम्।
सिद्धान्तवाक्यश्रवणं ह्रीमतिजपो हुतम्।।
नियमा दशप्रोक्ता योगशास्त्रविशादै।।[12]

अर्थात् तप, सन्तोष, ईश और वेद पर विश्वास, दान, ईश्वरपूजा, 'सिद्धान्तवाक्यों का सुनना, लज्जा, मति, जप तथा अग्निहोत्र-इन दस को नियम कहा गया है। परन्तु भागवतपुराणकार ने स्वल्पभेद के साथ एकादश नियमों को माना है।[12] अब पातंजलयागानुसार निर्दिष्ट नियमों की क्रमशः विस्तृत चर्चा की जा रही है। यथा-

1. शौच

अष्टांगयोग में वर्णित सर्वप्रथम नियम शौच है। शौच नियमविषयक विस्तृत चर्चा से पूर्व शौच शब्द की निष्पत्ति पर विचार करना अत्यावश्यक है। **शुचिर् पूतीभावे** धातु से निष्पन्न शुचि शब्द में भाव अर्थ में अण् प्रत्यय[13] करके शौक शब्द की निष्पत्ति हुई है; जिसका अर्थ है-पवित्रता। वेद में पवित्रतावाची पूताः, पावन, पवित्र, पवमान, शुद्धि, शुद्ध, शुन्धमि, शुक्र; शुचिः इत्यादि शब्दों के प्रयोग दृष्टिगोचर होते हैं।

शुद्ध नीरोग शरीर एवं मन से ही साधना सम्भव हैं। अतः शौच को सर्वप्रथम स्थान दिया गया है। यह दो प्रकार का कहा गया है-बाह्य तथा आन्तरिक।[14] मिट्टी, जल आदि द्वारा शरीर के अंगों, स्थान-वस्त्रादि की शुद्धि करना, सात्विक आहार से शरीर को सात्विक रखना, हठायोग के षट्कर्मों और औषधि द्वारा शरीर को पूर्ण नीरोग रखना बाह्य शौच क अन्तर्गत आते हैं। मन को शुद्ध विचारयुक्त करना, सद्व्यवहार सत्याचरण करना, दूषित विचारों और कर्मों से दूर रहना, ईर्ष्या, अभिमान आदिको मैत्री, करुणा, मुदिता और उपेक्षा से मिटाना तथा विवेक बुद्धि से पंचक्लेशों की निवृति करना आभ्यन्तर शौच के अन्तर्गत आते हैं।

शौच से अपने अंगों के प्रति जुगुप्सा की भावना पैदा होती है और दूसरों के शरीर के प्रति आसक्ति समाप्त हो जाती है।[15] मनुस्मृतिारानुसार विद्वान् व्यक्ति क्षमा से, कुकर्मी दान से, गुप्त पापवाले जप से तथा वेदवेत्ता तपस्या से शुद्ध होते हैं।[16] योगदर्शनानुसार शौचसिद्धि होने पर

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

बुद्धि की शुद्धि, मन की प्रसन्नता, एकाग्रता, जितेन्द्रियता और आत्मदर्शन की योग्यता होती है।[17]

वेदों में शौचविषयकावधारणा

वेदों में शौच की महत्ता को स्वीकार किया गया है। ऋग्वेदीय ऋचा प्रेरणा देती है कि हे योगयज्ञ के पीछे तत्पर साधको! आप लोग मृत्यु को पीछे धकेलते हुए लम्बी आयु को धारण करते हुए, सन्तान और धन से शुद्ध तथा पवित्र होओ।[18] यजुर्वेद के एक मन्त्र में कहा गया है-'विद्वान्जन्, वसु ब्रह्मचारी तथा देवकोटी के साधकजन मुझे अपनी उत्तम बुद्धियों से सदुपदेश देकर पवित्र करें एवं जातवेदः ईश्वरः मुझे पवित्र करें।[19] जल के समान पवित्रकारक विद्वान् पुरुषों! वृक्ष से पककर जैसे फल अलग हो जाता है तथा स्वेदयुक्त पुरुष स्नाना करके जैसे मलिनता से पृथक् हो जाता है; उसी प्रकार शुद्धिकारक पदार्थ से पवित्र घृत के समान मुझे पवित्राचरण से आप पवित्र करें।[20] हे बुहस्पते! मेरी आंख, हृदय और मन आदि इन्द्रियों में जो न्यूनतारूपी छिद्र हैं, उनको आप प्रपूरित कीजिए।[21] गुरु अपने शिष्य से कहता है-हे शिष्य! मैं तेरे वाणी, प्राण, चक्षु, श्रोत्र, नाभि, मूत्रद्वार और तेरे चरित्र को शुद्ध करता हूं। जैसा कि अधोलिखित यजुर्वेदीय मन्त्र से स्पष्ट है-

वाचं ते शुन्धामि प्राणं ते शुन्धामि चक्षुस्ते शुन्धामि श्रोतं ते शुन्धामि नाभिं ते शुन्धामि मेढ्रं ते शुन्धामि पायं ते शुन्धामि चरित्राँस्ते शुन्धामि।[22]

इससे अगले मन्त्र में गुरु कहता है कि तेरे मन, वाणी, प्राण, चक्षु और श्रोत्र की बुद्धि तथा पुष्टि हो। तेरे अन्दर ज़ो क्रूरता है उसका शमन हो। तू शुद्ध तथा पवित्र हो जा और दिव्यज्ञान प्राप्त करें।[23] अथर्ववेद में वाग्-आदि इन्द्रियों को शुद्धि के लिए, उनके सशक्त तथा निर्दोष होने को प्रार्थना की गयी है।[24]

उपनिषद्वाङ्ग्योपवर्णित शौचविषयकावधारणा

उपनिषदों में भी आचरण की पवित्रता पर बल दिया गया है। उपनिषदों में स्थान-स्थान पर तपस्या, सत्य आदि का विधान आन्तरिक

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मलों को ही दूर करने के लिये ही किया गया है। कठोपनिषद् में स्पष्ट रूप से कहा गया है कि जो व्यक्ति सदैव पवित्र रहता है, वही ब्रह्मपद को प्राप्त कर सकता है।[25] छान्दोग्योपनिषदनुसार गुरु सनत्कुमार अपने शिष्य नारद को उपदेश देते हुए कहते हैं-आहार शुद्ध होने पर सत्व (अन्तःकरण-मन, बुद्धि, चित्त और अहंकार) शुद्ध होता है, सत्त्व शुद्ध होने पर स्मृति ध्रुव होती है और शुद्ध स्मृति की प्राप्ति होने पर सभी प्रकार की ग्रन्थियों से मुक्ति मिल जाती है।[26] जो मनुष्य बुद्धिमान् नहीं होता, जिसका मन वश में नहीं है और जो सदा अपवित्र रहता है, वह उस परमधाम को नहीं पाता है किन्तु संसार में ही रहता है अर्थात् जन्म-मरण के चक्र में निरन्तर घूमता-फिरता है।[27] इस प्रकार का उपदेश उपनिषदों में अनेक स्थानों पर दिया गया है। यह इसी उद्देश्य से है कि मनुष्य शरीर तथा मन दोनों प्रकार से पवित्र रहे।

2. संन्तोष

योगांगों में द्वितीय नियम सन्तोश है। सन्तोश शब्द की व्युत्पत्ति 'सम्' उपसर्गपूर्वक 'तुष् तुष्टौ' एवं 'तुष् प्रीतौ'[26] धातु से हुं है जिसका अर्थ है-सम्यक् प्रकार से तुष्टि एवं प्रीति अर्थात् शरीर से पूर्ण पुरुषार्थ द्वारा प्राप्त धन से अधिक की लालसा न करना, न्यूनाधिक की प्राप्ति पर शोक अथवा हर्ष न करना। व्यासानुसार सन्तोष का अर्थ है-उपलब्ध साध्नों से अधिक की प्राप्ति की कामना न करना।[29] सन्तोष सब सुखों का मूल कारण है तथा असन्तोष से मनुष्य को सदैव दुःखों की ही प्राप्ति होती है।[30] सन्तोष के कारण ही सर्प और गज बलिष्ठता को प्राप्त करते हैं।[31] तृष्णा (इच्छा) का त्याग होने पर सच्चा सुख प्राप्त होता है।[32] इसी कारण पातंजलरहस्यम् में तृष्णा/कामना के पूर्ण परित्याग को सन्तोष कहा गया है।[33] सन्तोष से बढ़कर कोई सुख नहीं है।[34] डा. रघुवीर वेदालंकार जी का कथन है कि सन्तोष चित्त की एकाग्रमा का उत्तम साधन है। असन्तोषी व्यक्ति मन और शरीर से सदा अतृप्त, दुःखी तथा अशान्त रहता है।[35]

वेद एवं उपनिषद्वङ्ग्योपवर्णित सन्तोषविषयक-चिन्तन

यद्यपि वैदिक संहिताओं में सन्तोष पद का प्रयोग पाप्त नहीं होता,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तथापि सन्तोषवाची-तोषमानाः[36], तुषयन्ती[37], तोश्ङतमाः[38]-इत्यादि पदों के प्रयोग प्राप्त होते हैं। वेद कहता है कि मनुष्य द्वारा अत्यन्त पुरुषार्थ करने पर यदि आजीविका में घटा होता है तब भी उसे चिन्तित न होकर परमात्मा के न्याय पर सन्तोष करना चाहिए, अपनी बुद्धि[39] को कदापि विकृत नहीं करना चाहिये। ऐसा करना ही श्रेयस्कर है। ऋग्वेद का सन्देश है कि हे मनुष्य! तू जुआ मत खेल, कृषि आदि परिश्रमसाध्य कार्यों को करं इस प्रकार जो धन प्राप्त होता है, उसको बहुत मानता हुआ, इसी में सन्तोष कर और प्रसन्न रह।[40] यजुर्वेद में सन्तोषपूर्वक सुख-प्राप्त करने का सन्देश देते हुए कहा गया है कि जो कृषक परिश्रमपूर्वक बैलों से हल चलाकर भूमि जोतते और बोते हैं; वे सदा सन्तुष्ट रहते हुए अन्न पैदा कर सुखों को प्राप्त करते हैं।[41] ऋग्वेदीय मन्त्र **प्रजाभ्यः पुष्टि विभजन्त आसते रयिमिव पृष्ठं प्रभवन्तमायते।** सन्देश देता है कि हे भगवन्! हम आपके द्वारा प्रदत्त धन का प्रजाओं में विभाग करते हुए अपने-अंपने घर में सुखपूर्वक निवास करें। इस प्रकार वेद में सन्तोश की महत्ता को प्रतिपादित किया गया है। साथ ही साथ उपनिषदों में भी सन्तोष की महत्त्व को स्वीकार किया गया है। ईशावास्योपनिषद् में उपदेश दिया गया है कि मनुष्य को सदा त्यागपूर्वक उपभोग करना चाहिए अर्थात् ईश्वरप्रदत्त भोगों का ही सन्तोषपूर्वक उपभोग करना चाहिए, इस प्रकार की सन्तोषवृत्ति को धारण करने का मानवमात्र को उपदेश दिया गया है। यहां पर स्पष्ट रूप से धनादि का लालच न करने को कहा गया है।[43] लालचीवृत्तियुक्त व्यक्ति कभी भी सन्तोश धारण नहीं कर सकता। उसकी लालचीकृत्ति उसे सदैव असन्तोषी बनाये रखेगी। इस प्रकार हम देखते हैं कि वेदों में कथित सन्तोषविषयक अवधारणा का ही समर्थन उपनिषदों में किया गया है। सन्तोष की महत्ता को प्रतिपादित करते हुए भक्तिकालीन एक भक्त कवि ने कहा है कि सन्तोषधन सभी धनों में श्रेष्ठ है-

गोधन गजधन वाजिधन, सब धन एक समान।
जब आवत सन्तोषधन, सब धन तृण समान।।

3. तप

तप को नियमान्तर्गत तृतीय स्थान पर रखा गया है। तप का

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अभिप्राय है कि जिस प्रकार अश्वविद्या में कुशल सारथि चंचल अश्वों को नियन्त्रित करता है। उसी प्रकार शरीर, प्राणेन्द्रियों और मन को उचित रीति और अभ्यास से वश में करना तप है। जिससे सर्दी-गर्मी, भूख-प्यास, सुख-दुःख, हर्ष-शोक तथा मान-अपमान आदि सम्पूर्ण द्वन्द्वों की अवस्था में बिना विक्षेप करण के साथ योगमार्ग में प्रवृत्त रह सके।[44] तप शब्द को अभिव्यक्त करने वाली तीन धातुओं का प्रयोग वेदसंहिताओं में द्रष्टव्य है, जिनका संकलन महर्षि पाणिनि के धातुपाठ में सन्ताप, ऐश्वर्य तथा दाह अर्थों में किया है।[45] शरी, मन, इन्द्रियों तथा प्राणादि को विधिपूर्वक वश में करना तप कहलाता है। जिससे क्षुधा-पिपासा, शीतोष्ण, मानापमान, सुख-दुःख एवं हर्ष-शोकादि द्वन्द्वों को सहन करने का सामर्थ्य प्राप्त हो जाता है।[46] श्रीमद्भगवद्गीता में देव, द्विज, गुरु, विद्वान् का सत्कार, शोच, आर्जव, ब्रह्मचर्य और अहिंसा पालन को शारीरिक तप, प्रिय एवं हितकर मधुरवाणी बोलना, स्वाध्याय करना आदि स्वभाव होना, मौन रहकर आत्मनिग्रह रखना और शुद्ध भावों से पूरित होने को मानसिक तप कहा गया है।[47] इसका अभिप्राय यह है कि मन को इस प्रकार वश में कर लिया जाना चाहिये, जिससे वह श्रेयमार्ग से कभी विचलित न हो, क्योंकि तपस्यारहित व्यक्ति को योगसिद्ध नहीं हो सकता।[48] तप से कभी प्रकार की अशुद्धियों का नाश होने पर शरीर व इन्द्रियों की सिद्धि होती है।[49] योगसाधक विलासिता की सामग्री से दूर रहता है। अतः द्वन्द्व उसके लिए स्वाभाविक बात हैं किन्तु उसका यह अर्थ नहीं है कि तप के नाम पर शरीर को कट देने की अनेक क्रियायें करके शरीर को सुखा दिया जाये। इसीलिये भास्वतीकार ने तप की परिभाषा यही की है।[50]

वेदोपवर्णित तपविषयकावधारणा

वैदिक संहिताओं में तप का निरूपण विस्तृत रूप से किया गया है। वहां पर तप को मानसिक, वाचिक तथा शारीरिक भेद से तीन भागों में विभाजित किया है। मानसिक तप-काम, क्रोध, लोभ इत्यादि आन्तरिक शत्रुओं से प्रभावित होकर मन में उत्पन्न होने वाले दुर्भावों को उत्पन्न न होने नेदा तथा दैवी भावों द्वारा आसुरीकृतियों को नष्ट करते रहना मानसिक तप कहलाता है। इस परिप्रेक्ष्य में यजुर्वेद का एक मन्त्रांश

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संकेतरूप में कहता है कि 'उत्कृष्ट गुणों वाले साध्क साधारण जनों को तप का महतव बताकर प्राणें के संयम, धर्माचरण एवं विद्यानुष्ठानरूप तप से जैसे हो सके वैसे तप करें'[51] अथर्ववेद में प्रेरणा दी गयी है कि हे विद्वान् योगी! तुझे पूजायोग्य विवेकज्ञान ने ऊंचा उठाया है। शुद्धाचरण तथा अतिशय तपरूप ब्रह्मचर्यादि पालन से इस ज्ञान को सर्वत्र फैला। उत्तम ऋषिजन भी इसी प्रकार मिलकर इस योग्यज्ञ को ऋतुओं के साथ्ज्ञ उपकार में लाएं।[52] इस प्रकार मानसिक एवं बौद्धिक तप के लिए संहिताओं में विशेष प्रेरणा दी गयी है।

सत्यभाषण, मितभाषण, प्रियभाषण तथा शास्त्रोक्त शुद्ध विचारों में वाणी का अधिक प्रयोग करना तथा व्याकरणनिष्ठ शुद्ध भाषा का प्रयोग करना, हंसी-मजाक में भी असत्य तथा छलयुक्त वचनों का प्रयोग न करना इत्यादि वाचिक तप हैं। यजुर्वेद में वाचिक तप के सम्बन्ध में एक मन्त्र में कहा गया है कि जिस प्रकार वसु, रूद्र और इादित्य ब्रह्म वेदवाणी, विद्युत् आदि वैज्ञानिक तथा आध्यात्मिक रहस्यों को जानने के लिए ब्रह्मचर्यपूर्वक

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संदर्भ

1. योग. सू.2.29
2. मनु.स्मृ.4.205
3. इमौ ते पक्षावजरौ पतत्रिणौ याभ्याथ्ं रक्षाथ्ंस्यपहथ्ं स्यग्ने
4. यजु. 07.92
5. एतमुत्यं दश क्षिपो हरिं हिन्वन्ति यातवें साम. 1273, पं. विश्नाथ भाष्य
6. विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे। इन्द्रस्यु युज्यः सखा।। ऋग्. 01. 22.19, यजु. 6.4, समा. 1671, अथर्व. 7.26.6
7. जो जगार तमृचः कामयन्ते।।ऋग्. 5.44.14, साम. 1826
8. तेजो.उप.
9. अनुरक्तिः परे तत्वे सततं नियमः स्मृतः। त्रिशिख.ब्रा.उप.29
10. शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः। यो.द. 2.32
11. याज्ञवल्क्यसंहिता
12. शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं तथार्चनम्।
तीर्थटनं परार्थेहा तुष्टिराचार्यसेवनम्।।भाग. पु. 11.10.34
13. इगन्ताच्च लघुपूर्वात्। अष्टा: 5.1.131
14. शौचं तु द्विविधं प्रोक्तं बाह्यमाभ्यन्तरस्तथां। मृज्जलाभ्यां स्मृतं बाह्यं मनश्शुद्धिस्तथान्तरम्।।
अद्भिगात्राणि शुद्धयन्ति मनः सत्येन शुद्धयति। विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुद्धयति।।मनु.स्मृ. 5.109-110
15. शौचात् स्वांगजुगुप्सा परैरसंसर्गः। योग. द. 2.40
16. क्षान्त्या शुद्धयन्ति विद्वांसो दानेनाकार्यकरिणः। प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः।। मनु.स्मृ. 5.30
17. सत्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजात्मदर्शनयोग्यत्वानि च।योग.द. 2.49
18. मृत्योः पदं योपयन्तो यदेव द्राघीय आयुः प्रतरं दधानाः।
आप्यायमानाः प्रजया धनेन शुद्धाः पूजा भवत यज्ञियासः।। ऋग्. 10.18.2
19 पुनन्तु मा देवजनाः पुनन्तु वसवो धिया।
विश्वे देवाः पुनीत मा जातवेदः पुनीहि मा।।यजु. 19.39; ऋग. 6.69.27
20. द्रुपादिव मुमुचानः स्विन्नः स्त्रोतो मलादिव।
पूवं पवित्रेणेवाज्यमापः शुन्धन्तु मैनसः।। यजु. 20.20
21. यन्मे छिन्द्र चक्षुषा हृदयस्य मनसो वातितृण्णं बृहस्पतिमें तद्दधातु। शन्नो भवतु भुवनस्य यस्पतिः।। यजु. 36.2
22. यजु. 6.14
23. मनस्तऽआप्यायतां वाक् तऽआप्यायतां प्राणस्तऽआप्यायतां चक्षुस्तऽआप्यायताथ्ं श्रोतं तऽआप्यायताम्। यत्ते क्रूरं यदास्थितं तत्तऽआप्यायतां निष्टयायतां तत्ते शुध्यतु शमहोभ्यः। ओषधे त्रायस्व स्वधिते मैन 6/15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24. वांगम आसन्सोः प्राणश्चक्षुरक्ष्णोः श्रोतं कर्णयोः। अथर्व 19.60.1
प्रतिष्ठा अरिष्टानि सर्वात्मनिभृष्टः। अथर्व 19.60.2
25. यस्तु विज्ञानवान् भवति समनस्कः सदा शुद्धिः। स तु तत्पदमाप्नोति यस्माद् भूयो न जायते।। कठ.उप. 3.8
26. आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा। स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः।। छां. उप. 7.26.3
27. यस्तुविज्ञानवान् भवनत्यमनस्कः सदाऽशुचिः। न स तत्पदमाप्नोति संसारे चाधिंगच्छति।। कठ.उप. 3.7
28. तुष तुष्टो (भ्वा.गण.परस्पैपदी) तुष प्रीतौ (दिवा.गण. परस्मैपदी)
29. सन्तोषः सन्निहिंतसाधनादधिकस्यानुत्पादित्सा। योग.द. 2.32 पर व्यासभाष्य
30. सन्तोषमूलं हि सुखं दुःखमूलं हि विपर्ययः। मनु.स्मृ. 4.12
31. सर्पाः पिबन्ति पवनं न च दुर्बलास्ते, शुष्कैस्तृणैर्वनगजाः बलिनो भवन्ति।
32. तृष्णाक्षयः सुखस्यैते। योग. द. 2.42 व्यासभाष्य
33. तृष्णारहित्यं सन्तोश इति। योग. द. 2.42 पात. रहस्यम्।
34. सन्तोषादनुत्तमसुखलाभः। योग. द. 2.42
35. उपनिषदों में योगविद्या डा. रघुवीर वेदालंकार, प्रथम अध्याय
36. अथर्व. 12.69, अथर्व. 3.17.5
37. ऋग्. 10.17.16
38. ऋग्. 1.169.5
39. सुनं सु फाला वि कृषन्तु भूमि शुनं कीनाशा अभि यन्तु वाहैः।
सुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्त्तनास्मे।। यजु. 12.69
40. अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहुमन्यमानः।
तत्र गावः कितवः यत्र जाया तन्मे विचष्टे सवितायमर्यः।। ऋग्. 10.134.13
41. शुनं सु फाला वि कृषन्तु भूमिशुनं कीनाशा अभि यन्तु वाहैः।
शुनासीरा हविषा तोशमाना सुपिप्पला ओषधी कर्त्तनास्मे।। यजु. 12.39
42. वाचं वदतु शन्तिवाम्। अथर्व 3.30.2, वाचं वदत भद्रया। अथर्व 3.30.3
43. ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्।। ईश. उप. 1
44. वेदों में योगविद्या, पृ.270-271
45. तप सन्तापे (भ्वादि परस्मैपदी), तप ऐश्वर्य (दिवादि आत्मनेपदी) तथा तप दाहे (चुरादि सकर्मक णिजन्त)।
46. तपो द्वन्द्वसहनम्, द्वन्द्वाश्च चिघत्सापिपासे, शीतोष्णे स्थानासने काष्ठमौनाकारमौने च। क्रतानि चैव यथायोगं कृच्छाचान्द्रायणासन्तपनादीनि। योग.द. 2.32 पर व्यासभाष्य
47. देवद्विजगुरुपूजनं शौचमार्जवम्। ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते।।
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स्वाध्यायाभ्यसनं चैव वांगमयं तप उच्यते।।
मनः प्रसादः सौम्यत्वं मौनमात्वविनिग्रहः।
भावसंशुद्धिरित्येतत्तपस्ते मानसमुच्यते।। गीता 17.14.16

48. नातपिस्विनो योगः सिद्धयति। योग.द. 2.1 पर व्यासभाष्य
49. कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः। योग.द. 2.43
50. तपस्तु क्लेशसहनं सुखत्यागश्च कायसंयमतपः।। योगदर्शन की भास्वती व्याख्या 2.32
51. चित्त स्थार्ध्वचितो भृगूणामंगिरसां तपसा तपयध्वम्। यजु. 1.28
52. तषोष्वग्ने अन्तराँ अमित्रान् तपा शंसमररुषः परस्य। ऋग्. 3.18.2
53. ये चित्पूर्व ऋतसाप ऋतावान ऋतावृधः। पितृन् तपस्वो यम ताँश्चिदेवापि गच्छतात्।। ऋग्. 10.154.4

    सहस्त्रणीथाः कवयो ये गोपायन्ति सूर्यम्। ऋषीन् तपस्वी यम तपोजाँ अपि गच्छातात्।। ऋग्. 10.154.5

पुस्तकालय
152821
गुरुकुल कांगड़ी विश्वविद्यालय

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

R

पुस्तकालय
गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

181·4

वर्ग संख्या ..BIS---C

आगत संख्या ..152821

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा ५० पैसे प्रतिदिन के हिसाब से विलम्ब दण्ड लगेगा।

181.4,BIS-C

152821

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

GURUKUL KANGRI LIBRARY
Digitized by Arya Samaj Foundation Chennai and eGangotri

	Signature	Date
Access No.	Saurabh	6/6/13
Class No.	Kuldeep	7/6/1
Cat No.	Kuldeep	7/6
Tag etc.	Kuldeep	
E.A.R.		
Recomm. by.	डॉ० विजय	पालशीकर
Data Ent. by		6/6/
Checked		

Dr. U.S. Bist (b. 1948) is a Professor of Philosophy in Gurukul Kangri University, Haridwar (Uttarakhand). He was educated at the University of Delhi. He started his teaching career from the department of philosophy, D.U. and also joined Hindu College for some time. Before joining G.K.U. Haridwar, he was Research Scientist- A, University Grants Commission, New Delhi. He was also on deputation from G.K.U. to enable him to join as the Director, (Planning & Research), Indian Council of Philosophical Research, New Delhi. He has authored four books and contributed a large number of research papers to learned journals. Prof. Bist is also the General Secretary of the Indian Philosophical Congress (Regd. No. Societies act 1860/No. 153/GHD-0903), Co-ordinator of National Assessment and Accreditation Council of G.K.U., Haridwar. and member of the various academic bodies in different universities of the country.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

₹ 2500.00 (Set in 2 Vol.)

ISBN : 978-93-81632-63-5

9789381632635

SATYAM PUBLISHING HOUSE

N-3/25, Mohan Garden, Uttam Nagar,
New Delhi-110059. Ph.25358642
E-mail : satyampub_2006@yahoo.com

Showroom : 4378/4B, 305, J.M.D. House,
Murarilal Street, Ansari Road, Daryaganj, New Delhi-11000 Mob.:09968277749

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar